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The CHRISTIAN CENTURY

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Fatality or Faith?

By Nicolas A. Berdyaev

'A Bend of the River'

In the Series 'How My Mind Has Changed'

By George Craig Stewart

The Door Is Open

An Editorial

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In This Issue

NICOLAS A. BERDYAEV

is a leader in a large colony of Russian emigrés in Paris. His contributions to contemporary theology made from the standpoint of the Eastern Orthodox Church have captured international attention. Exiled from Russia in 1918 by the czarist government for his acceptance of Marxism, he was banished in 1932 by the soviet regime for his rejection of materialism. Among his many books are *Freedom and the Spirit, The Destiny of Man, Christianity and Class Struggle, The Fate of Man in the Modern World* and *The Meaning of History.* The article in the present issue was translated by Donald A. Lowrie.

GEORGE CRAIG STEWART

has been Episcopal bishop of Chicago since 1930. Originally a minister of the Methodist Episcopal Church, Bishop Stewart was ordained in the Protestant Episcopal ministry in 1903. From 1904 until his election as bishop he was rector of St. Luke's Church, Evanston, Ill. Among his books are *Evolution a Witness to God, Six Altars, The Call of Christ* and *The Victory of Faith.* Bishop Stewart has contributed to our current "testimony meeting" as a representative of the Anglo-catholic group in his communion.

MAURICE C. LATTA

is professor of history at Olivet College, Olivet, Mich.

Coming

Next in the series on "How My Mind Has Changed in This Decade" will be Walter Marshall Horton, professor of theology at Oberlin College. Dr. Horton writes on "Between Liberalism and the New Orthodoxy."

The CHRISTIAN CENTURY

May 10, 1939

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Calendar of Coming Events

May 9, 10. Disciples West Central Illinois District Convention, Taylorville.
May 9, 10. New England Council of Federated Church Women, Portsmouth, N. H.
May 9-11. Disciples New Mexico-Southwest Texas Convention, Monte Vista Church, Albuquerque, N. M.
May 9-11. Northern Baptist State Convention, Great Falls, Mon.
May 9-11. National Biennial Meeting, Methodist Federation for Social Service, Grand Avenue Temple, Kansas City, Mo.
May 9-12. Oklahoma Disciples Conference, Cushing.
May 9-14. African Methodist Episcopal Conference, Mother Bethel Church, Philadelphia.
May 10. South Dakota Annual Evangelical Conference, Kellerton.
May 10. Iowa Annual Evangelical Conference, Hubbard.
May 10-12. Arkansas Disciples Conference, Stuttgart.
May 11. Northern Baptist State Convention, Delmar, Del.
May 11, 12. Disciples East Central Conference, Decatur, Ill.
May 14. Rural Life Sunday.
May 14. Chicago Sunday Evening Club; Albert W. Beaven, speaker.
May 15-17. Annual Congregational-Christian Conference, Claremont, N. H.
May 15-17. Baptist Woman's Missionary Union, Oklahoma City, Okla.
May 15-18. Centennial Convention. Disciples of Christ, Indianapolis.
May 15-18. Eastern Evangelical and Reformed Synod, Zion Church, Maxatawney, Pa.
May 16, 17. Rhode Island Baptist Convention, Warren.
May 16-18. New York-New Jersey Disciples Conference, Gloversville, N. Y.
May 16-18. Washington Baptist Convention, Seattle.
May 16-18. Oregon Baptist Convention, Portland.
May 17. Michigan Annual Evangelical Conference, Blissfield.
May 17. North Dakota Annual Evangelical Conference, Fargo.
May 17. Kansas Annual Evangelical Conference, Holton.
May 17, 18. Utah Baptist Convention, Ogden.
May 17-19. Joint Convention, Disciples of Christ of Virginia, Maryland, District of Columbia, Washington, D. C.
May 17-19. Capital Area and Virginia Disciples Conference, Washington, D. C.
May 17-21. Southern Baptist Convention, Oklahoma City, Okla.
May 18. New York Annual Evangelical Conference, Wayland.
May 19-21. Tenth Annual Conference, War Resisters League, Bound Brook, N. J.
May 21-28. Week of Prayer, World Conference on Faith and Order.
May 23, 24. Protestant Episcopal Convocation, St. Stephen's Cathedral, Harrisburg, Pa.
May 23-25. U. S. Chaplains' Convention, Netherland Plaza, Cincinnati.
May 19-22. Pennsylvania Congregational-Christian Conference, Central Church, Philadelphia.
May 20. General Conference, Schwenkfelder Church, Towamencin, Pa.
May 30-June 2. Third Biennial Institute. A Movement for World Christianity, Union Theological Seminary, New York City.
May 31-June 5. African Methodist Episcopal Zion Philadelphia and Baltimore Conference, Wesley Church, Philadelphia.
June 12-23. Kansas Institute of International Relations, Bethel College, North Newton.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE BEST NEWS from the Methodist Uniting Conference at Kansas City is that the union is already a reality. Such votes as have been taken so far have not followed sectional lines. In fact, the delegates seem to be going to considerable lengths to show by their ballots that they are acting not as representatives of the three former denominations but for what they conceive to be the total good of the new and united body. A union which starts in this spirit is assured of success. Almost equally encouraging is the word from the conference hall that the present union is being hailed by speaker after speaker as only a step toward a larger unity of Protestantism which may be achieved in the not distant future. In this respect, the Canadian example is evidently making a deep impression on the thinking of these American Methodists. There was something nobly symbolic about the fact that the opening communion service of the conference was, by the gracious courtesy of Bishop Robert N. Spencer, held in the Episcopal cathedral of Kansas City. Perhaps it foreshadowed a day when the process of separation, which took the Methodists out of Anglicanism after the death of Wesley, might begin to be reversed.

Methodist Uniting Conference Opens

England Adopts Conscription

ON March 29 Mr. Chamberlain assured the House of Commons that his cabinet would never allow conscription to be established in England during peacetime. On April 26 Mr. Chamberlain announced to the House of Commons that compulsory military service for all English lads between the ages of 20 and 21 was about to begin. All the press reports agree that Mr. Chamberlain made his about-face "quietly." Parliament also approved it "quietly," 376 votes to 145. Many a nation's history has turned on events which took place quietly—so quietly, in fact, that their significance was almost overlooked. So it may prove in this case. It was argued by Mr. Chamberlain, and by others who supported his change in policy, that conscription had to be introduced in order to convince France, Poland, Rumania and Greece of the seriousness of Britain's intention to raise a great army for service on the Continent. Although England had already promised France to come to her aid with thirty-two divisions—half a million men—in case of trouble, it was said that the "stop Hitler" bloc could not be completed until a much larger British expeditionary force had been assured. If this argument was correct, France and all the other European states outside the axis should now show a confidence in resisting the pressure of Hitler and Mussolini which has hitherto been lacking. Nevertheless, the fact remains that Great Britain has become a conscript nation. There must be hosts of English believers in the old liberal tradition who view the new departure with deep misgiving.

President Reorganizes Executive Agencies

THE PRESIDENT'S plan of executive reorganization is now before Congress and will become operative unless Congress vetoes it by a two-thirds vote of both houses. This presents a legislative situation new in the history of our government. It is scarcely conceivable that the plan will be rejected. Its purpose is to eliminate some of that "weakness" at which dictators always hoot as implicit in the very nature of democracy and some of the confusion which tends to develop as new agencies are created to meet emergencies without sufficient consideration of the pattern of the total structure. Mr. Roosevelt is not averse to an increase of the power of the White House, and his reorganization plan increases it. Critics will attack it, not without reason but probably without success, on that ground. But in general the plan will commend itself to unbiased observers because it brings into some order the welter of independent or badly allocated agencies that have sprung up in recent years as well as some older ones. For the most part, the effect of the reorganization will be to set up three comprehensive federal agencies which, though not coordinate in status with the departments, will be scarcely inferior in magnitude and importance. To these will be transferred the functions of a great variety of bureaus and boards, some of which are now independent

while others are subsidiaries of the departments. A Federal Security Agency will include the United States employment service, the office of education, the public health service, the NYA, the CCC and the social security board. A Federal Works Agency will absorb the WPA, the PWA, the housing authority and certain other bureaus having to do with public buildings now in the treasury and interior departments. To the new Federal Loan Agency will go the work of the RFC, HOLC, FHA and nearly a dozen other independent agencies which lend public money. Certain bureaus, the most important of which is the budget bureau, will be attached directly to the White House. Some independent agencies that handle farm credits and mortgages will be put into the department of agriculture. The whole plan, which is only the first chapter in the President's book of reorganization, will make for administrative efficiency by a better coordination of functions and by putting more power into the hands of the President as general manager of the United States. It will not make for economy unless the general manager wants to economize. But Congress still holds the strings to the public purse.

Refugee Children Await Action by Congress

CONGRESSIONAL committee hearings on the Wagner-Rogers bill have ended. This is the bill authorizing the admission of ten thousand German refugee children over and above the quota during each of the next two years, with the condition that each child shall have a guarantor for his support. The bill ought to become a law, and quickly. The arguments that have been presented by its opponents are not without weight. In substance, they are these: that these alien children may take the places of needy American children who might otherwise receive the succor that is given to them; that they will grow up and compete with American workingmen for jobs; that as soon as the children are admitted there will be humanitarian appeals for the admission of their parents; that the proposed guarantors will stand from under when the time comes; that the measure is discriminatory, specifying German children while there are children in equally pitiable plight in Spain and China. Most of the opponents who testified or argued before the committee were representatives of "patriotic" societies—including the "Ladies of the Grand Army of the Republic." There is no doubt but that there are American children whose need is great. The aggregate effort on their behalf, while considerable, is inadequate. And it is perfectly true that when these German children become adults they will be looking for work and so competing, in a sense, with native workers, as the small number of aliens admitted under the quotas do now. And it is true that there are children in other countries to whom help should be extended, though at present it appears that Spanish and Chinese children can best be provided for by sending relief to them where they are. The argument for admitting the children in spite of the hypothetical costs and disadvantages to our national interest is well stated by Mrs. Prentiss Bassett who was formerly associated with one of the organizations that is trying to keep them out. She says: "I look on the situation of these German children as something that rises above logic, above economy, and certainly above any personal self-preservation."

Warming Over the Old War Songs

DOUBTLESS the most popular of all the songs of the late war, so far as Americans were concerned, was George M. Cohan's "Over There." It more than took the place held by the stirring but not too martial ditty, "There'll be a Hot Time in the Old Town Tonight," during the Spanish-American War. At the dinner which closed the convention of the American Newspaper Publishers Association a few days ago, Mr. Cohan made his lyric contribution to the cause of peace-or-war-as-the-case-may-be. In words and music it was reminiscent of his earlier classic, and its import is much the same—*mutatis mutandis*. At present, of course, though all the foreign nations seem on the verge of a great explosion, "Uncle Sam is out of it." Still—

> We must be ready.
> It's well to be ready.
> You never can tell
> In a fight what they might prepare to do.
> They might compel us to yell, "We dare you to."
> And so we must get busy
> With army and navy
> And up in the air . . .
> And let 'em know we're ready
> To go marching to the tune of "Over There."
> "Over There," that's the tune they've not forgotten,
> "Over There."

We have not forgotten it over here either. Millions fell into step with it and let their emotions be swayed by its captivating rhythm while reason took a moratorium. Even those who adhere to the more than doubtful doctrine that the best way to keep out of a fight is to be armed to the teeth should hesitate to take the further step of encouraging the hair-trigger mood expressed in the lines,

> Should the bugle blow, . . .
> Bang! And off we'd go.

Mr. Cohan is too good a song writer to be turned loose to fan with his inimitable stuff the spirit of being ready to fight at the drop of the hat, even if he includes a parenthetical hope that the hat will not drop.

Gandhi Shows His Power

BEHIND a brief dispatch from Calcutta there lies a tense drama. Subhas Chandra Bose, says the dispatch, has resigned the presidency of the all-India National Congress. He has been succeeded by Babu Radjenda Prasad. This shift in the leadership of the nationalist party will, of course, have profound repercussions throughout India. But it may turn out to have world importance as well. It means, in a word, that the control of Mahatma Gandhi over the Indian independence movement has been reestablished. Ever since Gandhi first based his campaign for freedom on the exercise of soul-force and non-violence there has been a large section of the congress party which

has favored direct action, sometimes of a terroristic nature. As might be expected, impatient young men have largely made up this direct action group. Its leader has come to be Mr. Bose, who has served prison sentences for terrorism and is known for his avowal of relentless and open hostility to the British. A little more than a year ago Mr. Bose was elected president of the National Congress. The election was generally interpreted as a swing by Indian nationalism toward direct action and as virtual repudiation of the leadership of Mahatma Gandhi, then living in comparative retirement. At the session of the congress held in March of this year Mr. Bose was reelected, although Gandhi's followers mustered sufficient strength to pass a resolution asking him to make party appointments in accordance with the mahatma's wishes. But more recently Gandhi, his prestige restored by the success of his fast in behalf of the people of the state of Rajkot, has proved able to impose a virtual veto on the entire Bose program. The result is this resignation, and the likelihood that the congress will turn its full strength to making successful the five provincial governments where it now holds office. A genuine effort to make democracy work, up to the full limits of their present constitutional powers, rather than a threat of sabotage, thus becomes the program of Indian nationalism.

Is This Responsible Journalism?

ON April 28 there appeared a sensational story on the front page of the *New York Times,* which was reproduced the same day in many of the leading newspapers of the country. If this story had been confined to the Hearst press, it might have been dismissed as just one more manifestation of the more regrettable features of sensational journalism. But appearing where it did, and in the midst of an unusually tense period in our international relations, it raises serious questions as to journalistic responsibility. In brief this story, which was signed by Arthur Krock, asserted that between May and September of last year President Roosevelt invited Hitler and Mussolini each to board a battleship and meet him at some secret rendezvous in the Atlantic, either on the high seas or near some neutral island, there to work out a plan to bring peace to Europe. The axis dictators were said to have rejected the invitation. Now, what possible useful purpose was served by printing this story just now, even supposing it to have been true? The likelihood is altogether that it was not true. Mr. Krock admitted that it would be denied at once, and Mr. Roosevelt did in fact deny it on the day it was published. The only sources which Mr. Krock could quote as authority were as completely anonymous as the persons who supplied Mr. Krock with the damaging quotations which he tried to pin on Harry Hopkins during the campaign last fall. The more this latest example of journalistic enterprise is studied the more it appears to have been an attempt to present the President of the United States, in his capacity as administrator of our foreign affairs, as an irresponsible and incompetent playboy. The idea of a secret meeting of battleships on the high seas is Hollywood hokum, and pretty low grade hokum at that. To declare that the President is indulging in that sort of stuff falls little short of asserting that he is mentally incapable of doing his job. And to make that declaration with no more proof than Mr. Krock and his newspaper were able to produce is journalism in its most irresponsible form.

Chinese Guerrillas Sap Japanese Strength

ALL REPORTS from the Far East indicate that China's new type of guerrilla warfare is having amazing success. From six different and widely separated provinces there has come, in rapid succession, news of attacks so cunningly delivered that the Japanese occupational forces have been forced back to the vicinity of major cities and have only been able to halt the Chinese drive when large reinforcements from other sections have arrived. This is not guerrilla fighting as that term is usually understood. Instead, it is a carefully planned campaign, conducted from General Chiang Kai-shek's central headquarters, with every attack coordinated and all calculated to use up a maximum of Japanese resources without allowing the invaders to bring on a single large-scale battle. It is part of a process of attrition designed to wear the Japanese out, and signs multiply that it is doing just that. This is, to be sure, the strategy which China's friends have been sure from the beginning would finally win the war. But Chiang Kai-shek is already employing it with a success—that is to say, with a technical proficiency in staff work—which had not been expected for another year or longer. A long dispatch from Tokyo to the *New York Times* on April 30, frankly admitting that Japan finds herself in far more trouble in China than she had ever dreamed possible, depicts the Japanese hopes for ultimate success in this fashion: "The undeclared war will drift into an undeclared peace, they [Japanese high in the Tokyo government] believe, with Japan holding the rich central territory and all the railroads and seaports, while the [Chinese] nationalist government molders into decay in the remote north." This may serve to cheer up Tokyo, but the fact is that China's well-trained guerrillas are seeing to it that there is no drifting into an undeclared peace, while Chiang Kai-shek's government, far from moldering into decay, is growing stronger all the time.

Courts to be Respected Must be Respectable

IN AN ADDRESS to the newspaper publishers, who have been meeting in New York, Attorney General Murphy departed from the conventional forms of lament and exhortation commonly used by those who publicly deplore the waning prestige of the federal judiciary and the growth of a cynical attitude toward courts and judges. It is not all the fault of the public. Part of it is the fault of the courts. Of course the public generalizes carelessly upon partial data, for there are more honest than dishonest judges and the courts are still for the most part dispensers of evenhanded justice. Nevertheless, as Mr. Murphy admitted, there is too much involvement of the courts with politics. "The most glaring examples of politics and patronage in the federal courts," he said, are found in the "handling of receivership and bankruptcy proceedings."

Not many who have had much experience in such matters, whether on the debtor or the creditor end, have failed to observe cases in which the court seemed far more concerned to pay political debts or reward friends than to see that the interests of debtors and creditors alike were protected. During these recent years of financial instability when the number of receiverships has been abnormally large, there have been exceptional opportunities for this sort of judicial malpractice. The opportunities and the need for improvement in the manner of handling such matters are correspondingly large. In the long run, the courts will command about the amount of confidence they deserve. The only way to have them highly respected is to make them highly respectable.

New British Ambassador Urges Union of Nations

IN HIS FIRST public speech after the announcement of his appointment as British ambassador to the United States, the Marquess of Lothian gave his support to a plan of world organization which bears a close resemblance to that advocated by Clarence K. Streit in his book, *Union Now*. (See review by President Ernest H. Wilkins in The Christian Century of May 3, page 574.) The substance of Lothian's position is that the nations must pool their sovereignty and enter into an effective union, keeping their autonomy in internal affairs but putting the right to control international affairs into the hands of an international body. Presumably he would include in such a union only the "democratic" states. This is explicitly Mr. Streit's program. In any case, the fascist states would not come in so long as they remain fascist. The League of Nations failed, they agree, because it tried to create a union which the unlimited sovereignty of the member states made ineffective and impossible. Lothian is convinced that the policy of appeasement toward the autocratic and aggressive states no longer offers any hope and, while he urges increased armament for Britain, he evidently has no great confidence in the permanent effectiveness of military action either by individual states or by adventitious coalitions. "The alternatives now opening up before us," he says, "consist of seeing order and peace imposed by the imperialist domination of certain armed races at the price of the destruction of both individual and national freedom, and the process of constitutional union initiated by the democracies that would also create order and peace, but on a basis of individual liberty and national autonomy as well."

Bolivian President Becomes Dictator

PRESIDENT German Busch, of Bolivia, resents the application of the term "totalitarian" to the dictatorship which he has announced and in which he is supported by the army, but his protest against it bears all the earmarks of an afterthought. His proclamation said that he was assuming "the totality of powers," including not only the governmental powers of the congress and the courts, both of which have been abolished, but also the private powers hitherto exercised by capital and labor. That would seem to make it fairly totalitarian, but if he prefers to call it an "aggregation" or a "conjunction" of powers, the point is scarcely worth arguing, except in so far as it has a bearing upon his claim that the movement is purely Bolivian and not inspired by any European model. German Busch himself is less German than his name (pronounced "Herman"), but his closest associate, Foianini, is of Italian parentage and education. Totalitarian or not, the new regime is a much more sweeping concentration of power than the standard pattern of South American dictatorship. Busch came into power two years ago by a military revolution and regularized his position later by a carefully controlled election. The pressure of economic and financial problems furnished his excuse for throwing off constitutional and legal restraints. The national treasury faced bankruptcy, labor troubles impended, and "certain capitalistic interests obstructed his efforts" to meet these difficulties. So all business, both public and private, will be governed by presidential decree, constitutional rights are suspended, and the "party strife" which had embarrassed his administration will be eliminated by eliminating the parties. Bolivian politics has been in an unstable state ever since the end of the war with Paraguay, in which the young president gained the prominence which made his original coup possible. One cannot observe his new "concentration" of power without some apprehension as to its effect upon Bolivia's relations with her neighbors.

The Door Is Open

HITLER'S reply to President Roosevelt may have been, as the press declares, an unusually flagrant exhibition of bad manners. Not often in history has one head of a state gone to such lengths in publicly ridiculing another. The heavy Teutonic sarcasm of the closing sections of Hitler's speech may have appealed to the German sense of humor, but it made no new friends for the nazis on this side of the Atlantic. Nevertheless, offensive as was its tone, the speech set no troops in motion. It tore up a couple of treaties. But it did not, for that reason, bring war nearer. As a matter of fact, it opened the door for further negotiations. The President is reported to have told the crown princess of Norway that it left the door open "about an inch." To many who study the speech carefully the aperture will appear much wider.

This 18,000-word reply which Hitler delivered before the Reichstag on April 28 has already been so fully reported in the daily press that it is not necessary to summarize it fully here. It was divided into two main parts. The Führer devoted his first hour and a half—after an opening sarcastic reference to the "curious contents" of the message he had received from the President of the United States—to a review of Germany's relations with various European states. Much of this was given to the familiar story of how the nazi dictator had rescued his land from the ignominy of Versailles, with emphasis on the fact that all his triumphs had been bloodless. The high points in this part of the speech were three. First, there was a warning to Poland that it might wisely ponder

on what happened to Czechoslovakia, coupled with denunciation of the non-aggression pact signed by Hitler and Pilsudski in 1934. Second, there was a concentration of the Führer's anger on England, coupled with denunciation of the naval agreement of 1935 and an offer to negotiate another one if Britain would abandon her "encirclement" policy. Third, there was a significant silence regarding Russia. This was the second major speech in succession in which Hitler said not a word about the nation which was once his principal bogey.

The concluding three-quarters of an hour was given over to the German reply to President Roosevelt's proposal. Here it was that Hitler let his sarcasm have free rein. Before he had spoken half a dozen sentences the deputies who composed his immediate audience, instead of shouting their usual well-drilled *heils* were roaring with laughter. The cheers which greeted the conclusion, when Hitler flung down his manuscript as if in disgust and stalked to his seat, were of the sort accorded a consummate comedian rather than a serious statesman. Mr. Roosevelt's message had been divided into twenty-one statements or demands. Hitler debated each one in turn. As each contemptuous *Antwort* came from the loud speaker, it was hailed by an anticipatory roar of glee from the deputies.

It was an immensely clever performance. To the German audience listening in, it must have seemed conclusive. Even the American listener, however outraged he might be by the tone which the Führer had adopted to reply to the President, had to acknowledge that there was much truth mixed with the heavy sarcasm. Germany has a case, and it is well that Hitler has made that case known now. It was not until long after the war of 1914-18 had ended that most Americans learned that not all the arguments were on one side.

Americans will find that the entire section in Hitler's speech replying to President Roosevelt will repay careful study. Here, however, are its most important points:

It frankly avowed German skepticism as to the worth of the conference method, appealing to post-war history as proof that conferences accomplish nothing of importance.

It refused to allow Germany to enter an international conference unarmed. Hitler countered Mr. Roosevelt's suggestion with a reminder that Germany at Versailles had offered the only modern example of a nation entering a conference unarmed, with disastrous results.

It declared that there was no more reason for Germany to give non-aggression assurances to the thirty-one nations named by the American President than for several of the "democratic" powers to do so. By way of illustration, Hitler pointed out that such fear as exists in Syria, Ireland and Palestine—all named by Mr. Roosevelt—is not fear of Germany.

It offered, however, to give the non-aggression assurances asked by Mr. Roosevelt to any or all of the thirty-one states "on the condition of absolute reciprocity, provided that the state wishes it and itself addresses to Germany a request for such an assurance together with appropriate proposals."

It shifted the onus for the present armament race, and hence the responsibility for starting to disarm, to the league nations which, after the disarmament of Germany under the terms of the Versailles treaty, refused to carry out their own promise to disarm. Since Germany had disarmed once—not of her own volition, to be sure, but nevertheless almost completely—and the rest of Europe had failed to do so, it is not reasonable, according to Hitler's argument, to try to shift the blame for the present situation back on the reich.

It agreed with President Roosevelt that something must be done to open the channels of world trade, and suggested that a beginning might well be made with the towering tariff barriers of the United States.

It recalled certain assurances as to colonies given by Woodrow Wilson at the time Germany was asked to surrender on the basis of the Fourteen Points, and suggested that Mr. Roosevelt might serve peace by inducing the other victor nations to make good, even at this late date, on the promises of his predecessor which were flouted at Versailles.

It is not true to say, as is now being said in some quarters, that such a speech has changed nothing. In several respects it has altered the international situation greatly. For one thing, it has relieved the tension, at least for the time being. Hitler may have sounded like a heavy-handed ironist as he harangued the Reichstag, but he did not sound like a wild man intent on war. Moreover, its effect on the immediate situation in Europe should be salutary. If the present point of greatest tension is Poland, it must be recognized that there is nothing in the German demands regarding Danzig and the Corridor which should not be susceptible to negotiation. To the outside observer with a knowledge of the historical and geographical backgrounds of the Danzig and Corridor questions, the German demands seem quite reasonable. Is it possible that Great Britain and France will go to war over either of these highly debatable issues? We doubt it. Neither do we believe that Hitler expects to have to. Unremitting pressure may well be expected to produce, in time, as satisfactory results for Germany as invasion.

If the Hitler speech did nothing else for Europe it should have helped to make clear how completely the present struggle has become one for naked political power. The ideological slogans which once made all the Führer's public utterances a shrieking defiance of either bolshevism or democracy—and frequently of both in the same speech—have now disappeared. Hitler's slogans are now "encirclement," which was the Kaiser's rallying cry in 1914, and "living space," a term which he has adopted to cover his abandonment of former racial claims. Both are power politics slogans. And the issues over which Europe has been brought to the verge of war—Danzig, the Corridor, Rumanian oil fields, Greek naval bases, Tunisia, Gibraltar, the Suez canal—are no longer capable of interpretation as ideological differences. They are issues of the sort bound to arise when two old empires, which have maintained a paramount position over Europe for more than a century, suddenly find their power challenged by the rise of two young, ambitious and ruthlessly unscrupulous empires.

But the speech is equally important for the United States. Hitler, to be sure, rejected Mr. Roosevelt's proposal for a disarmament and economic conference. But he left many doors open for further action looking toward peace. In fact, he all but asked the President to secure from Great Britain and France definite proposals for political

and economic readjustments of such a character as would justify Germany in entering a conference or court of award. In the amazement created by his contemptuous references to Mr. Roosevelt's intervention in Europe while American domestic problems remain unsolved, not enough attention has been paid to passages in the speech like these:

> I should be grateful to President Roosevelt if he would explain to the world what the new world court [growing out of the proposed conference] is to be like. Who are the judges here, according to what procedure are they selected, and on what responsibility do they act? And above all, to whom can they be made to account for their decision?

Such words constitute an open invitation to further negotiation. So do these:

> How does Mr. Roosevelt come to expect the head of the German state, above all, to make a statement [on present and future foreign policy] without the other governments being invited to make such a statement of their policy as well?

If this means anything, it means that Hitler is not slamming the door shut but is waiting for Mr. Roosevelt to come back with definite proposals, made with the unequivocal consent and approval of Great Britain and France. It is not a rejection of peaceful negotiation; it is a demand for some clear understanding as to what is offered and exactly who is making the offer. This hardly seems an unreasonable reply from Germany, not only in view of what happened to the Wilsonian assurances at Versailles, but also when the Ruhr reply to the reparations appeal and the World Court reply to the Austrian customs union proposal of the almost unarmed German republic are remembered.

It would be futile for President Roosevelt to prolong a debate with Hitler in the absence of concrete proposals. These will have to include, as was said in these pages last week, definite offers for far-reaching changes in the political map, particularly with regard to colonies and mandates, as well as for a drastic readjustment of the international trade structure. Vague phrases, such as properly made up Mr. Roosevelt's first message to the axis dictators, will no longer suffice. There must be proposals at least as clear-cut as the proposals which Hitler has offered Poland. These must be unreservedly underwritten by England and France. They will involve the making of sacrifices which, for all their fear of war, the nations have not yet squarely faced. Those sacrifices, at least in the economic field, would unquestionably be required of the United States as well as of the other great "have" nations. Clearly, therefore, Mr. Roosevelt's next move is to turn to Britain and France to discover what, in concrete terms, his effort to secure peace by negotiation will be authorized to offer Hitler and Mussolini.

If he makes such a move, the President may discover that his first approach to the dictators took for granted a readiness to make sacrifices which does not in fact exist. If so, now is the time to find that out. If the purpose of England and France is still to maintain an indefensible status quo, the sooner the United States extricates itself from any possible involvement in the defense of that doomed order the better. But if it is not so, if the will to do approximate justice has produced a readiness to make genuine sacrifices, then the President will be able to step back through the door which has been left open with definite proposals for a world conference which even the dictators, knowing the common man's longing for peace, will not dare to scorn.

Stop Alien Representation

THIRTY-THREE members of the House of Representatives, it has been estimated, represent unnaturalized foreigners resident in the United States. That is to say, unnaturalized foreigners are counted in setting up congressional districts at the ratio of one congressman for approximately 280,000 of population, though they do not count at the polls, and there are about enough of them to have a representation of thirty-three Congressmen at the ratio mentioned.

Since the aliens do not vote, their voting power is, in effect, pro-rated among the citizens of the districts in which they reside. This would not matter if alien residents were equally distributed throughout the country in uniform proportion to the number of citizens. But this is notoriously not the case. Foreign populations in the United States tend to collect in large aggregations—more in the east than in the west, more in the north than in the south, more in the cities than in the villages and rural areas.

The result is an unequal representation of voting citizens. There are no available statistics to indicate the exact number of citizens and non-citizens in each of the 435 congressional districts into which the country is divided. Such statistics would only reduce to precision a statement the general truth of which no one will deny, namely, that there is a very uneven distribution of aliens throughout the country. If one may assume a hypothetical case, let us suppose that in a certain district the population of approximately 280,000 is composed equally of citizens and aliens, while in another district there are no aliens at all. (These are doubtless extremes between which actual districts would vary but which no district would quite reach.) As between two districts so constituted, each citizen in the first would have twice the voting power of one in the second. This is not a democratic method of choosing a representative body.

Senator Capper is sponsor of a Senate resolution which would submit to the states a constitutional amendment providing that aliens shall not be counted as a part of the basis of representation. There seem to be substantial reasons why such an amendment should be submitted and ratified, and no good reason why it should not.

Such a movement ought to be carefully distinguished from the horde of hysterical proposals looking to the embarrassment or humiliation of alien residents. Any proposition conceived in the temper of old-time fanatical nativism, building upon prejudice against the stranger within our gates and tending to increase the fear and contempt which it presupposes, should be given no countenance. The admission of an alien implies an agreement to give him decent treatment, consider him a human being entitled to full rights as a man and full respect for his personality. If we are not prepared to go that far in humane and friendly attitudes toward the aliens whom we admit, we ought not to admit them. To be sure, we do

not admit very many now, but all the more on that account should we keep faith with those we do admit and with those who came when the gates were open wide and when we were inviting them because we needed man power.

There are nearly two dozen measures now pending in Congress which embody in one form or another that irrational hysteria against aliens—bills to deport them all, to shut the gates tight against all further immigration, to exclude them from relief and from public work, to register and fingerprint them, to set up new and vague criteria for deportation. Much of this proposed legislation is of the scatter-gun variety; no one can tell whom it will hit. Besides all this, there are laws and regulations of an invidious sort in many states, such as those preventing an alien, no matter how highly qualified, from getting a license to practice medicine. It is scarcely necessary to say that with these excited and vicious proposals we have no sympathy.

A constitutional amendment to change the basis of representation so that aliens will not be counted for that purpose belongs to an entirely different category. It robs the alien of no right, either human or civil. He does not vote anyway. The point at issue is not the right of the unnaturalized foreigner to vote, but the right of someone else to vote in his place.

Several states already have constitutional provisions to the same effect governing apportionment for representation in their legislatures. New York has had such an arrangement for more than a century. Other states as widely scattered as Maine, California, Massachusetts, Idaho, North Carolina and Kansas have it. Within the states, the purpose was doubtless chiefly to prevent over-representation of the cities in comparison with the rural areas, since aliens tend to accumulate in cities. But whatever the reason for its adoption, the provision has worked satisfactorily wherever it has been tried. There is no ground to doubt that it would work equally well on a national scale, and there are additional reasons why it should be adopted.

When the federal Constitution was framed, no distinction was drawn between citizens of the United States and resident aliens. The qualifications for voting in federal elections were to be those in each state which were "requisite for electors of the most numerous branch of the state legislature." The nation itself was new, and it was only a few years since all its inhabitants had been British subjects. The concept of citizenship was just being defined. Naturally, the basis of representation was "the whole number of free persons, excluding Indians not taxed," to which was added three-fifths of the number of slaves. It seemed not unreasonable that there should be at least a fractional representation for slaves, since their masters were responsible for them. It was, to be sure, an inconsistent and undemocratic arrangement, that Negroes should have a kind of quasi-citizenship which entitled them to be represented in Congress but did not entitle them to vote for those who were to represent them. But slavery itself was inconsistent and undemocratic. Probably the matter could not have been settled in any better way at the time, but it helped to make bad blood between the north and the south when it was realized that the citizen of a slave-holding state had more voting power than the citizen of a non-slave state. Similar feeling persists even yet, in view of the fact that in considerable areas the exclusion of Negroes from the primaries and polls, while they are included in the count for the apportionment of Congressmen, gives increased representation to the voting whites. But the federal government can do nothing about this without more disturbance than it is worth.

The existence of irremediable inequalities of representation is no reason why those inequalities which are remediable should be permitted to continue. It may be claimed that these inequalities balance and cancel each other. That is true only to a very limited degree. When more complete statistics are available, it may be possible to determine that with more accuracy. But in any case, allowing bad political practices to balance each other is a poor policy. Progress toward the more perfect democracy of our hopes is not made in that way. Senator Capper's resolution ought to be passed, and the amendment submitted and ratified. Far from being an anti-alien measure, it might make for a friendlier attitude toward aliens if we could feel that their residence in a given place did not mean an unearned increment of political power for the party organization in that district.

At the Sign of the Bedpost

EDITOR THE CHRISTIAN CENTURY:

SIR: Much has been made, but not too much, of the books which were written in prison. A list which includes the Epistle to the Ephesians, *Don Quixote, The Fruits of Solitude,* would be remarkable, even if it did not mention *Mein Kampf.* But has due attention been given to the books which were written in sickness, which is a form of imprisonment? Have many books been dated from the Sign of the Bedpost?

Do people write much when they are in bed with a temperature, great or small, for a time short or long?

Your doctor comes to you, gives you the once-over and, with that mastery of understatement which marks his profession, advises just as a precaution a day or two in bed. You obey as all sensible men obey the doctor. "No cause for alarm," he says cheerfully. "Books? Oh yes; of course in moderation. Writing a little? M-m-m—yes. But not too much! Can't you give those patient readers of yours a rest? Still I suppose you must."

You collect a pile of books. As the characters in Shakespeare do, you call loudly for your tablets and your pen. And you begin to think that you might be worse off. Who will interrupt the thread of your argument or cross the avenues of your thought?

But the program is not easily arranged. "If I were in command," says one of you, "I should put down that pen and read a few of the many masterpieces which have appeared during the last week." Another you, the uncomfortable one, puts the case for catching up on arrears. It may be one of those occasions, this sickness of yours, which other editors piously describe as providential.

Books win on the first encounter. But that does not end the matter. The first book you read is by an author who simply demands to be answered. Someone ought to show where he misses the track. "Up pen and at him!" comes a voice from within you. You eagerly seize your tablets and write, and having a temperature you write furiously.

It is easy to begin, but soon it is clear that he who writes in bed is sensitive to the strange conditions. Your pace slackens. You determine to call a halt and survey the situation. Are you quite sure that this author is worthy of your attention, or that he will not be better handled a little later? Besides you are not unaware of a flatness in your style which will disappoint your thousand-and-one admirers. They will ask, "What's wrong with the trumpet this week?"

So you lay aside the tablets and begin upon the books again. You turn over a few pages, and presently you discover to your horror that at page 24 you fell asleep. At first it seems as if you alone were to blame, but you can't help seeing that this writer has somehow lost his grip. And you turn thereupon to another. And he, alas, falls under the same criticism. Dull, very dull! You begin to wonder whether the voices are right which deplore the decay in modern literature. But you pull yourself up sharply and wonder if the temperature has anything to do with it. Cannot the reader be dull as well as the author? Indeed may it not be true here that the fault is not in the book but in ourselves?

I should like to hear a man return from church with the frank confession, "I was very dull indeed this morning and therefore the sermon was dull. What it was to others I do not know."

From books to radio, from radio to the day's papers and letters and back again to your tablets, but by this time with a more limited range of expectation. A sense of proportion is one of the best gifts for our use in this old hostel.

> For want of me the world's course will not fail;
> When all its work is done, the lie shall rot.

Still I hope you will not be detained at the Sign of the Bedpost and will be able still to write under the heading, "Temp. and pulse normal."

Ever yours temp. a little up,

QUINTUS QUIZ.

VERSE

Mother's Day Mockery

TELL her praise in verse and song;
Wear the reminiscent flower;
Crowd the homage of a year
Into one heart-searching hour . . . .

Mocking all we say or do,
Factories are building guns—
Guns designed for hellish war
Dooming countless mothers' sons.

ELINOR LENNEN.

Thy Kingdom Come!

O CHRIST, great Lover of all souls,
Meek Lord of sympathy,
Our lips, how eloquent they are!
Our hearts, how far from thee!

We worship our dividing walls,
We boast our caste and clan;
Oh, let thy Kingdom quickly come—
A brotherhood of man.

If any churchly fashions lurk
To thwart thy larger will,
Let them in love be crucified
As we thy wish fulfill.

Renew in us "good will to men,"
Transform our selfish creeds,
That we may pray "Thy Kingdom come"
In eloquence of deeds.

THOMAS CURTIS CLARK.

That We Are Dust

THUS our scant spirits fall to earth
Too weak for Thy great tempests, Lord;
Our wings are shaped to meadow flight,
Not planet distance, deep star flight,
But as a carrier-pigeon homes to candlelight,
We to our dusk fires burning in the night.

We, much too small and slight of wing
To fly in Thy dimension, Lord,
Can but fall earthward as we must—
Remember our frail homing wings of dust.

ELIZABETH C. EGGLESTON.

Upon Viewing the Site of an Old Home

THESE scattered rocks were hewn from granite hills;
Granite they shall remain.

Loveliness still lingers in this place,
As yet unclaimed by the surrounding briars and trees,
As snow now falls on grass and Queen Anne's lace.
Those flagstones stepping into vacancy
Once led to a house where happy children played,
Where walls resounded to the noise they made
With horn and drum, and to laughter, joy and prayer,
That mingle still in unheard harmony.

This place, once touched and sanctified by love,
Is not a ruin;
These scattered rocks were hewn from granite hills—
Granite they shall remain.

REBEKAH CROUSE COSTANZO.

Fatality or Faith?

By Nicolas A. Berdyaev

INTERNATIONAL events in Europe these past weeks have an importance far exceeding politics. We are witnessing a conflict of forces so vastly more momentous that politics for all its significance is merely the scum on the surface of the whirlpool. I would consider these events, not from their political, but from their more fundamental aspects. It is useless to recall here our universal joy at our escape from war, even temporarily, last September. It is useless to say that there are things even lower and more debased than war, although war is most terrible, torturing and senseless, although modern war is devoid of any sort of nobility.

The peace-loving democracies' fear of war gives the dictators their opportunity for blackmail. And the purely psychological plays an important role in contemporary international politics. The French, for example, are a brave people—braver than either Germans or Italians. They have been fighters throughout their history, in both wars and revolutions. Nevertheless at the present moment they seem possessed by the fear of war. The less brave Germans do not seem to have this fear, although of course this does not mean that they want a war.

Why the Munich Surrender?

What happened at Munich was a collision of forces, of philosophies and basic ideas far more significant than purely political combinations. There is no denying the fact that Great Britain and France, Europe's great democracies, revealed serious weakness and conceded to Germany on almost every point. And I think this was not due to their military unpreparedness or to tactical errors; the reasons lie far deeper. Chamberlain and Daladier reached an agreement with Hitler to save the peace of Europe. What did this agreement cost the democracies, and what did it cost Hitler? The two premiers represented reason, a rational humanism, careful calculation: they considered the preservation of peace the supreme end and followed a purposeful program to that end. They are pursuing a rational political course, subject to rational criticism and evaluation, although even from these viewpoints they may make grave mistakes. But Hitler represents quite another world. His sphere is not reason, not calculated action, but fate, fatalism, and it is under the sign of fatality that he wins his victories and makes his conquests.

The will-to-power is fatality. The man of fate has no need to possess special moral or intellectual qualities—he only needs to be the medium of the non-human forces of destiny. The average French cabinet minister is wiser and more cultured than Hitler, but he lacks dynamic force. He is a man of political reckoning, of parliamentary routine. Hitler has an intuition which is something other than his own personal quality. The British premier probably has higher moral principles than Hitler, for whom, as for all dictators, anything is permissible. But high moral principles at the present moment in history lack any dynamic force. We are living in an epoch when only irrational forces have any strength and the rational seems powerless. Our epoch teaches that reason is powerless in a struggle with fatality, that to conquer fate we need a super-rational power.

German Fatalism

The idea of fatalism has always characterized German thought and German emotionalism. The idea is completely strange to the French conception; it contradicts French intellectualism. Read German books, especially of the post-war period, dealing with the philosophy of history or the philosophy of culture, and you will be amazed at the frequency with which the word *Schicksal* (fate) occurs. This is not the case with French or English books. In the depths of its being the German spirit is possessed by the idea of fate. This began with the early German mystic, in J. Boehme's teaching of the *Ungrund,* the depths lying deeper than being, the bitter struggle of polar forces in cosmic life. German metaphysics perceives an irrational element in the basis of being. It considers the being of the world as defined by passionate will. Rationalization is a secondary process. This is true of Schelling, of Schopenhauer, of E. Hartman. Nietzsche preaches the "amor fati." The same spirit breathes in the musical drama of Wagner where you listen to two opposing forces, victory and the attraction of death. But fate rules over all.

Writers about German rationalism have not gone to the bottom of the problem. Germans are easily brought to the edge of the irrational. Greek tragedy is nearer the German heart than to others. The French, for instance, have never understood Greek tragedy so well since it was obscured by Racine. For Greek tragedy and the pre-Socratic religious and philosophical concepts of the Greeks stand under the sign of fate. And this idea, like that of a pre-existing chaos, belongs not to Greek philosophy but to Greek mythology. Greek philosophy, on the contrary, proclaimed the idea of universal reason. Both reason and fatality have their sources in Greece but the two have followed separate courses in the European cultures developing from the Greek. The German mythology of fate is a-Christian, it is of pagan origin. And this primitive pagan element is active in the Germany of today.

Hitler—Child of Fate

But now we have fate, militarized. Hitler is convinced that fate is on his side and will bring him victory. This explains his strength. He hearkens to the commands of that fate which destines Germany for lordship over the world. He believes in his lucky star. Chamberlain and Daladier, probably, believe neither in their lucky stars nor in any stars whatever. This is their weakness. The man of fate is a man possessed. He represents neither a human principle nor a divine, but rather something else. The Hitler enigma arises from the fact that the human principle burns so feebly in him. It is the element of fate in

Hitler which gives him dynamic power and which so puzzles the old style diplomats.

The End of Bourgeois Democracy

In the past, fate was surrounded by the aureole of tragic poesy. But when fate is militarized and vulgarized, when it begins to win practical victories, it ceases to be beautiful and becomes deformed and repulsive. The masses, carried away by the dynamic power of fatality, do not perceive that they themselves have become deformed and possessed of the evil spirit. In the final analysis fate leads to destruction. It does not have the last word. But before destruction comes, fate may win a series of victories.

The power of fatality which has gripped modern Germany is largely conditioned by the weakness of her opponents. This force is active at a moment of grave crisis in European democracy. In the conflict between fascist, totalitarian states and democracy, we must stand with the latter. This is an elemental moral question. Democracy, even if imperfect, preserves certain human liberties—it has never finally denied humanity. But the spirit of bourgeois democracy is such that it can no longer be an adequate force in the conflict raging in the world of today. The bourgeois democracies are paralyzed: they belong to the past.

A whole world epoch is closing. And the rationalizing, calculating, timid politics of bourgeois governments cannot stand up against the demonic forces which have been released upon the world. For this battle faith is needed, and faith is wanting. Freedom, that eternal value, has so few worthy defenders left in the world, champions with their eyes on the future instead of the past. Hence the tragedy in our situation. The only strong democracy left is, of course, in America, but that is so far from Europe!

Where Both Russia and Germany Fail

Fascism, which has terrorized the whole world, offers no creative or free human solution for the world's crisis. Fascism is the destiny of capitalistic societies, of bourgeois democracy. It goes along with the decay of these social forms. And in the process of decay demonic forces are released which give the impression of an unusual dynamic. Dictatorship is the reverse of the medal of which collapse in anarchy is the obverse.

But there is a third force active in the world, in the largest nation on earth: Russian communism. It, too, is a fatalistic rather than a free solution of the problem created by war. This third force might have played a great and decisive part in the present world conflict had it not been undermined by inner spiritual disease, had it not given itself to self-destructive habits and had it not been captive to spiritual slavery. The Russian idea is different from that of the Germans. It is not the concept of fate, but rather that of the end, of eschatology. As the climax of their thinking Russians have always striven toward an all-solving finish, toward the final realization of truth in the whole of life. Russians of all shades of thinking have believed that the Russian people is called to solve the social question, as a world problem. But now this idea of a national calling is being realized in a distorted and degraded form.

This may be said of both Russia and Germany. In striving to realize the will-to-power Germany has ceased to be the land of great philosophers, musicians, poets and mystics. In realizing the will-to-social-justice Russia has ceased to be the land of great literature and Christian charity. When a people tries to realize its mission in the world by means of the irrational force of fatality, which makes it a bully, possessed of evil, when liberty plays no part in the realization of that mission, then the very concept of that nation is distorted into a diabolic caricature.

The idea of fate is a concept of national mission based on the lower elements, without human liberty and without the beneficent power of God, lacking the inner illumination of universal Christian truth. Thus the attempt of the Russian people to realize absolute justice without the light of Christian truth and even against it, develops demonic traits. The peoples of the world have been subject to great temptations and they are paying the price of having yielded; they are subjecting themselves to the power of fate, which Christ himself has overcome. Against these demonic errors neither bourgeois rationalism nor bourgeois calculation is sufficient. Neither is the negative and formal liberty of the bourgeois concept.

How Overcome Fascism?

The all-consuming fire of these demonic forces can be fought only with fire, but it must be a flame which illuminates and liberates. Europe is gravely ill with a spiritual disease and only a spiritual remedy can cure. There will be no peace until fascism is destroyed. But this poses a disturbing question: can dictatorship be overthrown by a force which will not itself become dictator? Can freedom realize justice on the earth? At the present, none of these questions has been answered—the terror of them is merely postponed. We continue to live on a volcano.

But no problem can be solved by fear; it can be solved only by overcoming fear. The fear of war leads to war. The fear of fascism merely gives it support. And fearlessness and courage are needed not only for war, but for peace as well. In a certain sense, the man of fate overcomes fear, while the man of reason cannot find within himself the power to conquer it. Only faith can overcome fear.

Communion

THE church bells ring, the sober village folk
Drift in by twos and threes, and up the aisle,
And kneel and smooth their gloves and turn and smile,
Adjust a bonnet or undo a cloak.
When, slowly pacing in, the choir boys sing,
"O come, O come ye faithful," not alone
To us the organ speaks, but to our own,
Our fathers and their fathers, worshiping.
How quiet is the grace that we receive,
We and those shadowy others that we feel
Pressing against our shoulders as we kneel . . . .
Those generations who with us believe
That when we gather two or three for praise,
Faith moves upon us in mysterious ways.

SARA KING CARLETON.

'A Bend of the River'

Sixteenth Article in the Series "How My Mind Has Changed in This Decade"

By George Craig Stewart

"Who shall parcel out
His intellect by geometric rules
Split like a province into round and square?
Who that shall point as with a wand and say
'This portion of the river of my mind
Came from yon fountain?'"

(Wordsworth)

ONE'S MIND no doubt is always changing, provided it be a healthy, vigorous mind; but these may be mere surface changes recording transient attitudes, or they may be changes *de profundis,* significant shifts in foundation principles. There are changes of opinion, and then there are changes of conviction. And opinions and convictions move upon different levels; they carry different quanta of energy. Or, to change the figure, convictions alone are arterial; they represent great channels of driving power; they are coronary; they feed the heart.

We are irritated when the furniture in our home is always being shifted about so that we are not sure in the dark whether we are facing a chair or a table; we are annoyed at a currency which suddenly changes its value, or a time table which without warning betrays us, and we have little respect for the man or woman who is forever changing a spouse. We are equally distressed when we meet a person who is forever changing his mind, or one who can't, as we say, "make up his mind."

I'm not for Free Trade and I'm not for Protection,
I approve of them both and to both have objection.
In going through life I certainly find
It's a terrible business to make up one's mind.
So in spite of all comments, reproaches, predictions,
I firmly adhere to Unsettled Convictions!

Not that we admire an intellectual *rigor mortis,* but that we do distrust a "double-minded man" who, as the apostle says, is "unstable in all his ways." We give our confidence rather to one who represents steadfastness of principles, who has a stance, a *pou sto,* substantiality of convictions. We say, "I know where he stands!" "I can always count upon him!" The world will not follow those wistful men and women who have no such base, who drift down stream in the current of life like an old shoe, ambiguous folk who once in a while feebly realize their plight, and wish they could make up their mind.

I wish that my room had a floor!
I don't care so much for a door,
But this crawling around
Without touching the ground
Is getting to be quite a bore!

I am frank to say that my own convictions, the deep foundation convictions that have to do with *to timiotaton* —what matters most—have not changed in the last ten years. Earlier in life, in my twenties, in the youthful period of *Sturm und Drang,* profound changes occurred. The fundamental, comprehensive one was marked by an agonizing two years which ended in the young Methodist minister's becoming, like Wesley, an Anglican priest; when the altar not the pulpit became central, when a congregation worshiping took the place of an audience listening, when the whole universe was seen to be sacramental,

From sky to sod
The world's unfolded blossom
Smelt of God;

and when the church, the historical continuing living church, was seen to be the mystical Body of Christ, with those who were added daily, "continuing steadfastly in the apostles' doctrine and fellowship and the breaking of the bread and the prayers."

Nevertheless the past decade has profoundly affected my mental outlook and orientation. I shall rather boldly admit that there have been if not changes of conviction, at least changes of front.

I

First of all I am conscious of a sea-change (Charles Lamb might have perpetrated a pun, and stutteringly said "ss-ss-see-change"), for nine years ago I was consecrated a bishop in the church of God. Now bishops, especially Anglican bishops, have not been free from the accusation of prelatical pompousness. Directly they are consecrated they are supposed to put on airs and to develop a physical façade humorously described as episcobesity. "For a nice clane aisy job," the Irish bricklayer remarked, "I'd loike to be a bishop!" Shouts of endorsement greeted the prelate whose tongue slipped when he referred not to "liturgy" but to "our incomparable Episcopal *lethargy.*" Mr. Wells once remarked, "Bishops are always socially in evidence, and intellectually always in hiding." Wells, of course, is a heathen and a publican, and so one needn't mind his mouthings, but here is also Dean Inge, undeniably a good Anglican himself, who compares a bishop to Euclid's famous point, as "having neither parts nor magnitude but only position."

Now here my mind has changed since I became a bishop. It has become Episcopalian in a more precise and intimate sense, for I know as never before, and by first-hand experience, how mistaken the judgments of the world are upon these hard working *episkopoi.* Years ago when the late Bishop Dudley of Kentucky was announced to preach in a hall over the saloon in a small town, a hill-billy preacher of the tiny community warned his congregation not to go to hear "that there pompious preelate." Bishop Dudley came, vested in his customary rochet and chimere, the former having the large lawn sleeves, and preached a rousing evangelical sermon. In his congregation were a number of the hill-billy preacher's folk. The next day one of these, a long gangling southerner, met his parson. "Jim," said the preacher, "I missed you at meetin' last night. Did you go to hear that there preelate?" "He wan't no pompious preelate, reverend," replied the man,

"he was just a common sort of fellow what preached in his shirt-sleeves!"

An American bishop has no time to sit and contemplate his exalted position. From the day of his consecration he is catapulted into that activism which distinguishes our American church life. Conferences, interviews, board meetings, committee meetings, mortgages, bonds, investments, loans, the business of the diocese devour his days. He is speaking almost daily at this luncheon or presiding at that. His evenings are devoted to confirming, and preaching, miles perhaps from home, where he arrives late and tired, to burn the midnight oil if he is to get any reading done. His mail is a hebdomadal horror of vast proportions. Everyone in and out of a hospital for mental cases seems moved to write the bishop. He is expected to be not only a spiritual adviser, but a critic of submitted poems and dramas, a judge between litigants, a domestic chaplain, and an employment agency.

I often think of that great scholar and saint, the late Bishop Gore of Oxford. In a voice at once amused and plaintive he would say to a companion, "I am going to consecrate a churchyard and open an organ; a bishop's life is a dog's life!" But his heaviest cross was that endless stack of mail. While he was giving a parochial mission at Oxford University, preaching nightly and all but collapsing at the end of it, occupied incessantly with private interviews and completely absorbed in his work, his chaplain appeared each morning with his letters. No wonder the poor overworked saintly missioner finally burst out, "Go away, go away! I don't care if all the rural deans murdered their wives. Let them! I don't care!"

"A thousand five hundred years, and upwards," says the learned Richard Hooker, "the church of Christ has now continued under the sacred regiment of bishops. We are able to number up them, saith St. Irenaeus, who by the apostles were made bishops. All bishops, saith St. Jerome, are the apostles' successors."

Yes, and all bishops are more eager to achieve apostolic success than to argue about apostolic succession. Apostolic succession is no mechanical scheme, no magical conveyance of gifts by a muttered incantation and the laying on of hands. It is, however, a very real continuum of witness to a definite faith, yes, and of spiritual insight and flame from personality to personality. It is not a single thin strand easily broken, but an intricate meshwork of continuity like a piece of chain armor or a tapestry of multitudinous but clear and distinguishable and traceable strands.

It may be fair briefly to state here what a bishop is really for. I remember when I went to France as a chaplain during the war, and reported at Meaux for duty, the colonel told me what a chaplain was for—and it fairly took my breath away. He said I was there for one thing and that was to bury the dead! Well, of course that was one duty, a very sacred and solemn one; but I know that my colonel soon learned that I did not consider that my main work. It turned out that I was a good many other things—postmaster general, carpenter in chief, recreational manager, librarian, censor litterarum, morale officer, and a lot besides, but first of all and beyond all else a witness to the love of God through Christ for the wounded, the sick, the lonely, the homesick, the pitiful victims of the gigantic tragic bestial thing called war.

And a bishop has, it is true, the unique responsibility of conveying holy orders. But he does not regard this as his main duty. He is also an administrator, chief executive, business head of great enterprises, honorary president of many boards, chairman of endless committees, arbiter of disputes, conciliator of differences, a judge in his ecclesiastical court, instrument of the Holy Spirit in conveying gifts through confirmation, dedicator of shrines and buildings, consecrator of churches, speaker on public occasions, an interpreter of the church to the public, a preacher of the Word and dispenser of the sacraments. And above all he is these three things:

1. A witness to the resurrection (cf. Acts 1:23), a *defensor fidei,* a *martyros* to the faith of the whole apostolic fellowship.

2. A missionary. The word apostle means just that, one sent, and every bishop is a missionary, an evangelist, carrying for his motto those words which I made my own motto as a boy in my teens: Εἰς τὰ ὑπερέκεινα εὐαγγελίσασθαι —"into the regions beyond, to preach the good news."

3. A shepherd, a pastor pastorum. "Be to the flock a shepherd not a wolf," is the exhortation to the bishop at his consecration. "Feed them: devour them not: hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be merciful but not too remiss: minister discipline but be merciful, that when the Chief Shepherd may appear you may receive the never fading crown of glory!"

Pastor pastorum! Pastor animarum! Pastor humaniorum—this is the bishop's supreme call.

A certain increased tensility of mind should therefore be recorded as part of the history of this life during the last decade.

II

And next perhaps, due in large part to the privileged opportunities of the episcopate, should be noted an increased humanization of the mind. One cannot constantly go in and out of hospitals, jails, homes for incurables (ghastly title), institutions for the mentally sick, tuberculosis sanitoria, municipal lodging houses, shelters, settlements, the poor farm, and a score of other such institutions, visiting from bed to bed or from cell to cell, laying hands upon brows hot with fever, confirming helpless and hitherto hopeless folk, giving communion to wistful bedridden men and women whose eyes have in them the faith and gratitude and moving mystery of little children's eyes, and not become a little less professional and a little more humble and human. "Why, what are you doing down here?" exclaimed a man who recognized me as I was entering the women's prison at Joliet, before it was moved to Dwight. I stopped. "I have a good many of my children in here," I said. "What," said he, "Episcopalians in jail?" "Yes, in and out," I replied. And then I reminded him of what the Master said: "I was in prison and ye visited me!"

One of the young girls in prison—yes, a murderess, if you like the word—was asked by our Sister of St. Francis, who spends her time being a big sister there, to take the part of the Blessed Virgin Mary in a Christmas play. She

was a beautiful girl and well cast for the part, and we all thought she would accept delightedly. But at the second rehearsal she broke down. "Sister," she said, "I cannot take the part until I have been to confession and been baptized; I must be more holy." One could easily become sentimental over such experiences, especially those with little children like some I visit occasionally in the home for venereally diseased children—holy innocents who are the victims of a Herodian father or mother and who dare not mingle with healthy boys and girls.

Humanizing the mind!

Yes, and any bishop who seeks to be a father-in-God to his clergy will learn patience and sympathy and tenderness, will find himself praying daily for his brethren one by one, and seeking ways to get his shoulder under what is often a lonely and difficult load. Clergy are not all geniuses or saints. Neither are the laity. Here is a priest who is habitually in debt; another who resembles Socrates only by having a wife whose dose of wedlock is worse than a dose of hemlock; another who is brilliant as a preacher but incorrigibly lazy; another who is a good pastor but an insufferable bore in the pulpit; another who is a wretched organizer; one who talks too much and another who talks too little. Vestries come and complain of their pastors: they like them, in fact they love them, but they feel that a change would be desirable. Clergy come and protest that certain vestrymen are officious lay popes, and the bishop ought to do something about it. And in the midst of it all the bishop's mind is being deepened and enriched and sensitized with the experience of typical human folk. He is being humanized.

A bishop is an overseer. (That is what the word "episcopos" means.) To some that title suggests Simon Legree and a cat-o'-nine-tails. But I know an episcopal hearth over which are carved these most significant words, showing that the dweller has learned the great lesson: "Not over-bearing, but rather, over-coming in faith, over-seeing in hope, over-looking in love."

III

And then during the decade my mind has become . . . I almost said *ecumenicized*. Suddenly we are hearing much of ecumenical and ecumenism—just as a few years ago we were hearing much of international and internationalism. To be sure, there is a difference. "The Catholic church," as G. K. Chesterton once pointed out, "is too universal to be called international; for she is older than all the nations. She is not some sort of new bridge to be built between these separated islands; she is the very earth and ocean bed on which they are built."

In 1927 I was a delegate to the first World Conference on Faith and Order at Lausanne; in 1930, a member of the Lambeth Conference of Anglican bishops; in 1937, a delegate to the second World Conference on Faith and Order at Edinburgh; in 1938, as one of the Committee of Fourteen, a member of the conference at Utrecht, Holland, and a signatory of the invitation sent to the Christian communions of the world bidding them to join in a World Council. And for the past two years I have been the chairman of the Commission on Work Among the Negroes of the Episcopal Church, and also a sharer in the effort to bring Jews and Christians together. Surely no one can meet the leading representatives of other communions and races, talk with them from day to day, savor their minds, feel their vigorous convictions, rub elbows with their points of view, realize afresh their historical backgrounds, catch the accents of their racial attitudes, see the sudden reactions when sensitive theological nerves are touched, live with them, pray with them, worship with them, and not find his own mind being enlarged.

Being a Scotchman—my father was born in the Grampian hills of Aberdeenshire—I have always been guiltily aware of a certain inclination to argumentativeness. You remember the old Scotchman who lay dying, and whose restlessness perplexed the dominie. "Jock, what wull ye; a bit prayer?" "Na!" "Well then, wull ye that I read a bit Scripture?" "Na!" "Well then, what is it ye want?" "I want tae argue!" said the dying Jock. In these ecumenical conferences there is plenty of opportunity for argumentation, but somehow it loses its acidulous flavor and bitter tang in an atmosphere created by common worship.

"Worship," as Evelyn Underhill has pointed out, "is a unique form of knowing." Yes, of knowing not only God but the real personality of others. At Edinburgh as also at Utrecht, there was what the Friends called "a centering down into God," a realization of close kinship through sharing in the incarnate life of the Eternal Word made flesh. "Prayer," as a saintly Roman Catholic has said, "is a great promoter of a sense of proportion," and I have seen it, experienced it, and know it to be so, that Southern Baptists, Greek and Russian Orthodox, Presbyterians, Congregationalists, Anglicans, Wesleyans, have discovered a sense of present unity *de profundis* in daily worship together.

During the decade I have become not less Anglo-catholic but more so, only I am sure the emphasis is more upon catholic and less upon Anglican. The longer I live, the clearer it is to me that the church is the mystical Body of Christ, the great supreme sacrament of his incarnate and contemporary life among men. The more my ministry is exercised, the clearer it is to me that his life through his Body the church is sacramentally conveyed; that in baptism we are born again into his Body; that at adolescence gifts of the Spirit are conveyed through his Body by the laying on of the wounded hands of Christ who uses the poor hands of his servant the bishop; that Christ feeds us at the altar not with mere symbols of bread and wine but with efficacious symbols which convey the realities symbolized, namely his own precious body and blood; that he still heals sickness through grace pouring from his body in the anointing provided in the office of unction; that he still absolves, using the voice of the priest for absolution as his own voice to repentant sinners; still blesses those joined in the mystical union of holy wedlock even as he is joined to the church; still ordains to his ministry those whom he calls, laying his hands upon them and breathing on them and saying, "Receive ye the Holy Spirit. Whose sins ye remit they are remitted, and whose sins ye retain they are retained."

I wish I might dare to add that during the decade my

mind has been more truly Christianized, for "if we have not his Spirit, we are none of his." "Dare," I say, for such a claim becomes increasingly daring and difficult. To know Jesus Christ better is only to uncover deeper depths of one's own unlikeness to him. But this I may dare: that during the decade he has shown me more and more how indispensable he is to life and how eternally true it is that he is the Word of God.

IV

"Man," said Goethe, "is the first speech that nature holds with God." Surely I have learned anew and afresh that Jesus is the supreme speech that God holds with man. This has not come from the constant reading of many books, but rather from the acid test of sudden unexpected startling experiences. During the last year, for example, I have tasted death—barely tasted it to be sure, yet known quite unmistakably the salty tang of that vast estranging sea. All my life I have preached courage to the sick and offered comfort to the dying. Did I not in France alone bury one out of every thirty of our soldiers who died, saying to each of them, "Fear not"? Yet what did I really know of these matters treated so glibly with the assuring accents of an ancient faith?

> It is, it is intended we shall rise
> Only through pain into His paradise.
> Woe unto those who placidly suspire
> Drowned in security, remote from fire,
> Who watched the falling yet who never fell;
> Shadows *not yet ascended into hell!*

How often had I quoted these lines of Stephen Phillips? Yet, after all, was not my experience of life and death very shadowy until one evening in Whitsuntide the blow fell and death stood beckoning? "He is dying," they said. And

> I felt a funeral in my brain
> And mourners to and fro.

But I also knew in that hour, not knowing how I knew, that death was not merely friendly but quite clearly a servitor of God, and helpless to act except at his behest. And so to my amazement and delight I found there was no fear. It was all very natural, very interesting, very courteous:

> Because I could not stop for Death,
> He kindly stopped for me:
> The carriage held but just ourselves
> And Immortality!

And I looked not into the hard cold eyes of a monster but into the quiet reassuring eyes of Christ.

If I dare not say my mind has been more Christianized, I can say that it has become ever more and more Christ-centered and, I think, Christ-controlled. In the field of theology, Christology has been increasingly a paramount interest. In the field of social readjustment, I have seen Christ as the only secure guide. In evangelism, I have come more and more to know nothing and to preach nothing but Christ crucified. In my *Weltanschauung* I agree with Middleton Murry that "the figure of a Man who shall redeem the world is fixed for the epoch of humanity in Jesus Christ: he cannot be recreated, but only recognized." Yes, and appropriated.

Some years ago at a meeting of the House of Bishops I was delightfully entertained in the home of one of the great oil magnates of America. One day at the very close of our session he invited me to visit one of the refineries of his company. Accompanied by his plant manager he personally conducted me through this vast establishment. I saw the various, and to me mysterious processes, the divisibilities into kerosene and gasoline and motor oils of all degrees, and finally the loading of ships with thousands of barrels of products, ships sailing under ambiguous flags for suspiciously ambiguous ports. Driving home in the gloaming I made bold to say, "Gentlemen, I have greatly enjoyed this trip for you have shown me wonders of an industry but dimly seen before. I appreciate it all. I have asked you many questions, and you have given me most intelligent and illuminating answers. But they have all lain in your field. If we have been talking shop, it has been your shop. May I now, without impertinence, ask you a question which seems to me the deepest of all questions, and yet not be accused of talking *my* shop? What is your attitude toward God?"

Then those two men, one after the other, brought up the old, old problems of disease, of pain, of evil, argued that the existence of God could not be proved, that we knew nothing about the beginnings and ends of life, that prayer was but wishful thinking and immortality the shadow of dreams. On they went, unhindered by me though I had heard these shallow skepticisms a thousand times. Finally we were at home with candles lighted and great logs blazing in the ample fireplace, and their rationalizations of doubt began to wane. My time had come. There was one word and but one to be spoken; one question, and but one to ask.

"Gentlemen," I said, "I have followed all you have said with great interest. But I have been astonished that so far you have entirely missed the point. You have talked of problems, difficulties, theories, abstractions. But you have never mentioned, never indicated that you even knew the center of my whole question, never hinted at the one solution of the mystery, the one clue out of all your problems. Let me now put it to you. What do you think of Jesus Christ, and what do you do about him?" They were startled. They were ashamed. There was no answer. And for an hour I hammered home his claim upon their discipleship, their obedience, their capitulation to his peremptory call for their loyal following.

I mean that. The last decade with its depression, its rise of the totalitarian state, its resurgence of paganism, its shallowness and silliness, its great tumultuous signs of destructive and demonic powers abroad in the earth, has intensified my devotion to Jesus as the Great One betrayed and crucified over and over again by his own followers, yet ever risen and renewing the earth through a faithful remnant of genuine discipleship.

This article is already too long. If it misses here and there or everywhere the point of answering the question, then I can only plead that I am

> Less aptly skilled
> Than many are to range the faculties
> Of their sensations, and in voluble phrase
> Run through the history of birth of each
> As of a single independent thing.

BOOKS

A Theologian's Tragedy

THE JOURNALS OF SÖREN KIERKEGAARD. *A Selection edited and translated by Alexander Dru. Oxford University Press, $7.00.*

KIERKEGAARD began his journals at the age of twenty-one and continued them, with one or two intervals, until a few months before his death at forty-two in 1855. They make only casual and cryptic allusion to the external events of his life and deal almost entirely with his inner experience and his thoughts. The external events were, nevertheless, deeply significant. These, as well as the course of his thought, the translator discusses in an extended introduction. Because of the highly emotionalized and unsystematic character of his thought, the journal form is probably better adapted than any other to the expression of such a personality and such a philosophy as Kierkegaard's. In a journal one is not, as in a treatise on a specific theme, under bonds to consistency or complete intelligibility.

Kierkegaard had no neatly articulated system to communicate, and he did not believe that the truth could be delivered by a writer to a reader unless the reader had fitted himself for its reception—or rather, for its discovery—by the discipline of self-denial and by being "liberated in eternity from the many confusing cares and troubles from which I have been exempt" and finding "in eternity the quiet of seriousness, solitude and time to think." Dru says that "there is in his work an essential ambiguity, and he understood his position as involving, among other things, an unavoidable misunderstanding. For he worked as a 'corrective,' and not to supply ready-made results; and as he said of Lutheranism, 'a corrective made into a norm is *eo ipso* confusing.' "

This does not imply a complacent acceptance of vagueness as inevitable. Kierkegaard was profoundly convinced that he had found the truth *for him,* and that when others found it *for them* it would be the same truth. "That I have understood the truth which I deliver to others, of that I am eternally certain; that my contemporaries, in so far as they do not understand the same thing . . . will be compelled to understand the same, of that I am equally certain." But he sometimes said, in an exaggerated emphasis upon subjectivity, that every man's truth was different.

Kierkegaard's life had many of the qualities of an Ibsen tragedy. First, a troubled boyhood in a home economically comfortable but gloomy with a sense of some unknown evil; a growing sense of personal superiority to everyone else; a period of loose living during which he "made debts, borrowed from friends, was often drunk and references to suicide were frequent." Four deaths in the family within two years were followed by what he calls "the great earthquake"—the discovery of his father's guilt and despair—which gave rise to the fixed foreboding that, by an "infallible law," none of the family would live beyond the age of thirty-four and that the father would outlive his seven children, five of whom were already dead. But the infallible law failed, for his father died leaving two surviving sons. S. K. became engaged, and broke his engagement on account of a persistent "dread." Thus "compelled to freedom," he found that "only fear and trembling, only constraint, can help a man to freedom."

A passage written at the age of twenty-two, a meditation by the sea, contains one of the most fertile germs of Kierkegaard's thought. Pride and humility, he finds, are the poles of life. He who holds these two mighty forces in balance will have found what Archimedes sought in vain—a point from which he could lift the whole world, and which therefore "must lie outside the world, outside the limitations of time and space." This synthesis of pride and humility in an ethical and emotional eternal can best be found, he holds, in solitude with nature. There are echoes of romanticism here, as there are belated reverberations of the *Sturm und Drang* of Herder and young Goethe in his recurrent crises and melancholies; but to press the parallel would unjustly belittle the depth of Kierkegaard's experience and the intellectual vigor with which he sought a solution for his problem.

Toward the last, Kierkegaard turned to a direct attack upon official and conventional Christianity, its "mediocrity," its comfortable adjustment to things as they are, its *Gleichschaltung* with the ambitions and ideals of the secular order, its rejection of the role of witness and martyr, and its consequent despicable *Verbürgerlichung.* He launched upon this campaign in a series of pamphlets under the title, *The Instant,* the first of which appeared early in 1855. There were no further entries in the journals. And at the end of the year he died.

He who would know the soul of Kierkegaard must read these *Journals.* A flaming spirit that had passed through torments—partly of his own making but nonetheless real—pours forth his inmost thoughts and feelings, his interpretations of his own experience, his search for truth, his exhortations to the way of self-denial. The issue is not an orderly and consistent system of thought. He does not say, This is the truth, but, This is the path which led me to my truth; if you follow it you will find your truth.

W. E. GARRISON.

Thunderbolts of Truth

UNIONS OF THEIR OWN CHOOSING: AN ACCOUNT OF THE NATIONAL LABOR RELATIONS BOARD AND ITS WORK. *By Robert R. R. Brooks. Yale University Press, $3.00.*

ALMOST as timely as the evening paper is this book, but this historian, reviewing it, wonders whether his fellow craftsmen will improve upon its perspective and objectivity no matter how many tardy years hence they come to treat its subject. The author recognizes this timeliness: he writes, without apology, for the readers of the daily papers. The criticisms and misrepresentations of the board, authored by the press, are cited page after page, their contributions to the climate in which the board has lived are recognized, but they are denied reproduction and formal analysis. You, the author says to his readers, know this. This is old stuff. Here—see the board's record.

As a historian, the needs and inhibitions of his own craft heavy upon him, the reviewer ventures to sniff in this the faint odor of a most pernicious practice. The author actually believes his readers know something, at least have some emotional furniture, to begin with. How can such a book be used in historical research?

But the book is not written for the convenience of researchers. I don't know Professor Brooks. Perhaps he would be as horrified as I once found Gilbert Seldes at the idea of getting into a footnote. From his book it is clear that he wants to get into life, to shape opinions, perhaps to fill a line in statutes, certainly to condition a life process, that of democracy.

Not that this is propaganda! If it is, then Ivy Lee and

Tom Paine should move over to make room for Gibbon and McMaster. Rather it is history, a summary exposition of the board's work projected against the monstrous background of hate, misrepresentation, distortion, libel and wilful opposition, oriented to the historic past, evaluated with reference to the continuing necessities of government by democratic process. The record is that of the board's work in the midst of the tumult and the shouting, clearly told, with a minimum of special pleading, with three great theses to give skeletal form to the protoplasmic words about deeds.

The first thesis is that a majority interest, a majority will, find expression in the Wagner Act and in the work of the board. This is the law of the land. Congress wrote it. The board applied it. The Supreme Court has sustained it—not merely in the Wagner cases in which the principle of the act was validated, but in all the cases testing the immunity of the board from injunctive proceedings, in nine out of ten of its cases involving orders of the board, up to the end of 1938. The one case lost, in which the Supreme Court modified the board's ruling in regard to the Consolidated Edison Company's dealings with an A.F. of L. union, was decided a month after the 1938 election and suggested to the author that Mr. Dooley may have been right. The decisions of February 27, 1939, may very well reinforce that suspicion, but they do not involve repudiations of the fundamental principles of the act or of the board's work. The great majority of employers have accepted the law—it would have failed otherwise. Opposition has come from a ruthless minority. If the board is defeated that minority will triumph.

The second thesis is that an expert is better than a non-expert and that the act and the board provide means for the work of the expert in labor relations, subject to the continuous checks and criticisms of the public—by a kind of divine economy, the author here finds a use for press hostility—and of the courts. "The judgment of an expert is given more weight [by the act] than the judgment of a jack-of-all-justice, however impartial and well informed." To the reviewer at any rate this discussion is the climactic part of the book, and Chapter VIII, "The Board and the Courts," constitutes one of the clearest treatments he has seen of the way in which our various administrative bodies, of which the board is but one, have been fitted into our constitutional structure.

But there is a third proposition which may well be more significant than anything else the book contains. The act and the board, maintains the author, implement democracy in a manner that is vital in this time of challenge, a manner which might even commend itself to the most startled Jeffersonian. "To just the extent that unionism is encouraged," writes Professor Brooks, "the means of democratic control over the federal government are enhanced. Although the board is a federal agency, its task is to hasten the advantage of local industrial democracy and democratic political checks upon federal power. Through the NLRA, the federal government is atoning for its concentration of power by assisting the progress of a check upon itself."

The author is tremendously in earnest. A democrat, he is convinced of the necessity and of the possibility of convincing men by rational argument, so much convinced that he will not run the risk of frightening *homo praejudicans* by any display of verbal pyrotechnics. But now and then his muse betrays him and he cannot help writing about a startled employer viewing "the arrival of a union representative" like "an uneasy cat surveying the approach of a dog superior in size but inferior in breeding," or designating labor espionage as "rat-hole industrial relations." The publishers have supplied an admirable format, the illustrations constitute a valuable series of contemporary cartoons, but the footnotes, perhaps with an eye to the alarums of the man on the street, are quarantined at the back of the book.

No matter for that. It is important that this book be not quarantined by popular indifference. This is a book for reading—now, while the NLRA is a live issue, while the policy it represents is still in the formative stage, when the work of the past three years is reaching the point of a bumper harvest in improved industrial relations, in industrial democracy. This is a book for preachers, for editors and congressmen. It will give them thunderbolts of truth with which to demolish the enemy. And what greater enemies have we than the hate, lies and vilification which have filled our land since this great essay in industrial democracy was launched?

MAURICE C. LATTA.

Books in Brief

MAXIMILIEN ROBESPIERRE: NATIONALIST DICTATOR. *By James Michael Eagan. Columbia University Press, $2.75.*

The parallel between Robespierre and the present fascist and nazi dictators is instructive. Robespierre was a demagogue and patrioteer who believed in his own racket. Few men have professed more love for the pee-pul, or professed it more sincerely, or developed a more effective method for making patriotism serve their own political ambitions. Love of the people became a mystical exaltation of the nation. When he believed he saw "the nation in danger," he was willing to sacrifice not only the liberties of the people but the people themselves. As a fanatical nationalist, he is the prototype of all fanatical nationalists. "Not conquest but union," he cried, in justifying the annexation of Sudeten-like Avignon. The Jacobins, whom he organized, became, like the nazis, the one party in the state, "demanding liberty while they denied it to their opponents on the ground that they had an alien philosophy." In establishing the dictatorship of a minority party and his own dictatorship in that party, in carrying out periodical purges of the party, in planning to control education so that the rising generation might be his, Robespierre was the forerunner of Hitler and Mussolini. But Robespierre fell a victim to the terror he had created, and present nationalist dictators—may profit by his example. Mr. Eagan's able and scholarly analysis is not a life of Robespierre, but a study of the development of his political ideals, purposes and methods, and an interpretation which finds in his nationalism a clue to the inner consistency of his contradictory career.

SCULPTURE INSIDE AND OUT. *By Malvina Hoffman. W. W. Norton & Company, $3.75.*

Malvina Hoffman is among the ablest of living sculptors. She was a pupil of Rodin and an associate, rather than pupil, of Mestrovic. The present volume is comprehensive in its scope—almost too comprehensive to be equally satisfactory in all parts. A history of sculpture in four pages serves no particular purpose, and three pages of text plus five of pictures on human anatomy can accomplish little more than inform the layman that this is one of the things the sculptor must know about. But in spite of a few such attempts at impossible condensation, the book will give to the non-technical reader a more intelligible and satisfactory account of the spirit, the methods and the products of sculpture than can be found in any other one book. To the art student, it will be an inspiration, a warning of the long and thorny (but bright) road ahead of him, and a guide along the way. And

there are few sculptors who will not find useful data in the extended discussion of studio techniques covering every phase of work from the layout and equipment of a studio to bronze casting—which few sculptors do for themselves but which Miss Hoffman sometimes does. Apart from the large sections dealing with technical craftsmanship, perhaps the most valuable parts are the comments on modern art and on art education. The illustrations are copious and superb.

WAR IN OUR TIME. *Edited by Hans Speier and Alfred Kähler. W. W. Norton & Company, $3.00.*

Members of the graduate faculty of the New School for Social Research contribute the chapters which compose this picture of what war and preparation for war mean to this generation. As basic to the problem of war and peace, they discuss the concept of sovereignty, power politics, domestic policy and foreign relations, population pressures, and national self-sufficiency. Coming to the central matter, they treat of the cost of national defense, the economic aspects of war, its effect on labor, and methods of propaganda. The final topics are the attitudes of the churches toward war, and "Peace for our Time." The book is realistic in its revelation of the material and human cost of war and the impossibility of fighting even for freedom without sacrificing freedom. For example: "Whether revolution comes or not, the masses who bear the brunt of war will be disappointed. Physically and mentally exhausted they return to poverty and unemployment. . . . However large a power labor may obtain in the control of public life, the sacrifices it makes during the war are made in vain." The authors are neither hysterical in their argument nor extreme in their conclusions. The last word is that, in a world threatened by fascist aggression, the choice between peace and war is a false alternative; we have neither. The chief hope held out to us is that "fascism . . . cannot stand an international blockade" and when put to the test may turn out to be "not only a colossal lie but an incredible husk."

ENGLAND BEFORE AND AFTER WESLEY. *By J. Wesley Bready. Harper & Brothers, $3.50.*

The central theme of Dr. Bready's erudite and graphic treatise is the awakening social conscience of England, and its main thesis is that John Wesley was the principal force which produced that awakening. The author not only affirms this; so far as the nature of the case permits demonstration, he proves it. The treatment naturally falls into three parts: first, the condition of English life before Wesley; second, Wesley's crusades against slavery, war, intemperance, the arrogance of wealth, the abuse of political power, and other social and economic evils; third, the reforms that came in the latter part of the eighteenth century and the first part of the nineteenth as "the fruit of faith." Church and society were both in a bad way before Wesley, in spite of certain brilliant names that made the eighteenth "the glittering century." Full recognition is given to the evangelical movement in the Anglican Church, but the main credit for initiating reforms is reserved for Wesley, and the spiritual basis of his efforts for practical betterment is constantly emphasized. The work is exceedingly rich in factual material, well organized and carefully documented. However many biographies of Wesley the student of early Methodism or of eighteenth century England may have, he cannot afford to be without this study of Wesley's work against the background of conditions before and after.

I MARRIED A JEW. *Anonymous. Dodd, Mead & Company, $1.00.*

One wonders why it should be necessary to write, even so briefly as does "Mrs. Anonymous," about marriage to a Jew. "Hath not a Jew . . . dimensions, senses, affections, passions?" Mrs. A. makes a pet problem of her husband. No doubt she, whose parents, as it happens, were born in Germany, is a problem for him sometimes. But the marriage is successful. It is clear that both the parties to it are persons of intelligence and tact who love and respect each other. If a marriage based on such attitudes isn't successful there is little hope for the institution, even among the Gentiles.

THE MENACING SUN. *By Mona Gardner. Harcourt, Brace & Company, $2.50.*

An American newspaper woman, after years in the Orient, goes for a look-see in southeastern Asia. She is not only a trained and intelligent observer but also an entertaining writer. This is rather more than a travel book, but rates at least three stars in that class.

Books Received

The Power of the Charlatan. By Grete de Francesco. Translated by Miriam Beard. Yale University Press, $3.75. (To be reviewed.)

The Bonapartes in America. By Clarence E. Macartney and Gordon Dorrance. Dorrance & Co., $3.00.

Next to Valour, A Novel. By John Jennings. Macmillan, $2.75. (To be published June 6.)

The Crown. By Elisabeth Bergstrand-Poulsen. Coward-McCann, $2.50. (To be reviewed.)

Essays of Three Decades. By Arno L. Bader and Carlton F. Wells. Harpers, $1.45. Fifty essays by well known writers are grouped under such heads as "Thinking," "Propaganda and Public Opinion," "Education," "Government," "Science," etc. The book is intended especially for college freshmen who are studying composition, but the material would appeal also to those who are more interested in substance than in form.

Quantity Cookery. By Nola Treat and Lenore Richards. Revised edition. Little, Brown & Co., $2.50. Dealing with "menu planning and cooking for large numbers," this is intended for people who operate institutional dining halls, school cafeterias and the like. Persons responsible for church dinners should find many helpful suggestions in it.

I Forgot to Say: A Gust of Afterthought. By F. W. Boreham. Abingdon, $1.75. This Australian preacher has a large and faithful following of readers who have an apparently insatiable appetite for the books that he untiringly writes. This is said to be his thirty-third. The contents of this volume are as miscellaneous as is any series of random essays. But they are all brought to focus by the religious motive in them all. The lightness and sureness of touch and the felicity of illustration explain the faithfulness of his "fans."

The Mystery of the Chinese Box. By Alma Benecke Sasse. Crowell, $1.75. Juvenile mystery story.

God in Our Street. By George Stewart. Abingdon Press, $2.00. (To be reviewed.)

Homeland Harvests. By Arthur H. Limouze. Friendship Press, $1.00. An outline of home missions through the years and throughout the country.

Handbook of Christian Teaching for Use with Agreed Syllabuses. Edited by J. Alex. Findlay and others. Foreword by the Archbishop of Canterbury. Macmillan, $1.50. A very complete handbook, prepared by a committee of the Church of England, for use in the instruction of children. 536 pages.

One Generation and Another: Handing on a Family Tradition. By Robert Russell Wicks. Scribners, $1.50. (To be reviewed.)

The Attractive Home. By Lydia Powel. Macmillan, 60 cents. A practical and attractive little book—but not as little as the price would suggest—on home furnishing.

Toward a Dimensional Realism. By Charles M. Perry. University of Oklahoma Press, $2.50. (To be published May 21.)

Getting Ready to be a Father. By Hazel Corbin. Macmillan, $1.25. First aid to the prospective father, and there is really a

good deal to be said on the subject. Unique in its field, so far as this reviewer knows.

One Gospel for Mankind. By Hugh Vernon White. Friendship Press, 35 cents.

Difficulties Underlying the Einstein-Eddington Conception of Curved Space. By Albert Eagle. The University, Manchester, England, 6d.

Adventures of a Young Man, A Novel. By John Dos Passos. Harcourt, Brace & Co., $2.50. (To be published June 1.)

These Are Our Lives, as told by the people and written by members of the Federal Writers' Project of the WPA in North Carolina, Tennessee and Georgia. University of North Carolina Press, $2.00.

Gandhi Triumphant, The Inside Story of the Historic Fast. By Haridas T. Muzumdar. Universal Pub. Co., 20 Vesey St., New York, $1.00. A full account of Gandhi's successful protest against the policy of the thakore of Rajkot, including the documents in which Gandhi stated his case.

CORRESPONDENCE

In Reply to Dr. Ward

EDITOR THE CHRISTIAN CENTURY:

SIR: President Roosevelt, who is certainly not pro-nazi, apparently believes, unlike Dr. Harry F. Ward, that it is possible to hold a conference with Germany while the nazi regime is still in power. Otherwise his recent move would have been the propagandist trick some nazi papers have called it. No matter how partisan and self-righteous the President has been in his moralistic lectures to Hitler and Mussolini, they are fools if they do not meet him half way. And no matter how truculent their replies, the President will grievously disappoint the peace hopes he has aroused, if he does not take advantage of any further negotiations their replies may make possible.

Dr. Ward's contention (cf. The Christian Century for April 12) that the nazi regime must be eliminated by an embargo before a conference can make just concessions to Germany means we must fight another world war first. England and France, now active to stop Hitler, are not promoting an embargo; they are feverishly arming themselves for war and enlisting allies. They know an embargo would either be ineffective or lead to war. They will enforce an embargo on Germany by a blockade, if war comes, not as a peacetime measure.

A peace conference after such a war will be no less vindictive, futile and a breeder of more wars than the last one at Versailles. Sending American soldiers to kill and be killed abroad will accomplish no more this time than last. War itself is a greater enemy than nazism. It is nazism to the *n*th power. Therefore let us have the peace conference before the war.

But, Dr. Ward says, good citizens cannot confer with a gangster. Perhaps not. But gangsters can and do confer with one another. England, France and the United States are historically retired gangsters, as Dr. Ward used to like to point out. They have done almost everything Germany and Italy have done. Their moral superiority consists chiefly in that they have retired with their spoils. The question is, Will they share those spoils under the threat of war or will they fight to retain them?

If they choose to fight to defend their empires, there is no reason for Christians to support them in it. History is full of "kings and empires of old that went and came." England and France cannot dominate Europe indefinitely, nor perhaps the United States the western hemisphere. The ideological and moral differences are secondary and auxiliary to the conflict of empires, the "haves" against the "have nots."

Dr. Ward and others by their appeals to moral idealism are obscuring this fact and preparing to deliver the churches to the support of another "righteous" war. Poland, Rumania, Greece, Turkey, Russia are all dictatorships with concentration camps, suppression of liberty and democracy. Even France is now ruled by decree. Some of them have persecuted religion and had their Jewish pogroms like Germany. By what stretch of the imagination can this be called a united front to make the world safe for democracy? It is a united front to preserve the status quo, that is all.

Christians who want to defend democracy from nazism should therefore turn from the vain attempt to cure Europe's problems by another war to a concerted effort to solve our domestic problems by intelligent social planning. Put our young people and fields and factories to work raising American standards of living and we will erect a stronger barrier against nazism from within and without than any alliance with England and France can build.

New York, N. Y. BRADFORD YOUNG.

The Pope and Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "Can the Pope Stop a Massacre?" is most timely. Too many Protestants were raising their eyes to the Vatican hill whence they expected their help. But it should be evident that the present pope is not the one who has come to bring peace upon this earth. One should never forget that Eugenio Pacelli, now Pius XII, as secretary of the papal state sent his benediction and congratulation to Dollfuss in May 1934, when the Austrian government was hanging so many workers that even the hangman became insane!

Salvation will not come through the blood of the workers, as the present pope seems to believe. Neither will it come through German blood, as Hitler proclaims. But the blood of Jesus which was shed for the sin of the world brings salvation and healing.

Mizpah Congregational Church, MILO FILIPI.
Cleveland, Ohio.

Another Question for Dr. Brightman

EDITOR THE CHRISTIAN CENTURY:

SIR: As Dr. Brightman is answering questions so graciously would he mind clearing up some other matters in connection with his doctrine of "the Given"? Does a limited God mean that the ultimate triumph of goodness is, at least, doubtful? Is Dr. Brightman's *Ahriman* never to be finally overcome? Or, at least, so bound in chains that the beast will never again go about like a roaring lion seeking whom he may devour? The New Testament hope seems to be that in the end the good Lord Jesus will have his day, and the kingdoms of this world will become the Kingdoms of God and his Christ. It seems a gloomy outlook if we must be driven into a dark corner like this in order to explain evil by assuming some "nonrational brute fact in the structure of God himself" coeval with his love and goodness.

And will Dr. Brightman please tell us plainly, and without any circumlocution, whether this limited God of his is in any sense that which we connote as a personal God? He really ought to make this plain, because plain people like myself who admire him immensely are always fearful of discovering the cloven foot in his theology.

Hudson, Colo. WILLIAM D. WALLER.

EDITOR THE CHRISTIAN CENTURY:

SIR: If I may be allowed to answer the second question first, let me refer the questioner to the section headed "A Finite God" in my article in The Christian Century for March 1 of this year. There I say, "God eternally is a conscious person." How I could tell my questioner any more plainly that I believe in a personal God, I do not know. If this be circumlocution, make the most of it.

I do not fully understand his first question. Of course, his reference to *Ahriman* is not relevant to my view; I reject dualism. What he really wants to know is whether a limited God means that the ultimate triumph of goodness is doubtful. What is meant

by the ultimate triumph of goodness? If it means the complete annihilation of all kinds of evil, both moral and natural, I am not optimistic enough to expect such an event to occur, nor does the book of Revelation point to such a state of affairs. "Her smoke goeth up for ever and ever." In this symbolic language as well as in reference to the chained beast the writer of Revelation is trying to express what I call God's eternal control of the Given. I believe that God has plans for human society which may well be described as the Kingdom of God on earth, but even in that Kingdom there are factors which will need to be controlled. There is no doubt in my faith that God will eternally control his universe, and that he will lead spirits to ever higher levels. Yet I see no reason to suppose that a final stage will come when there is nothing more to do, when time will end, and a timeless eternal enjoyment of triumph will set in. Eternal perfection is eternal perfectibility. We are forever fellow laborers with God.

Boston, Mass. EDGAR SHEFFIELD BRIGHTMAN.

Three Views of Mr. Munson

EDITOR THE CHRISTIAN CENTURY:

SIR: May I through you thank Gorham Munson for his timely and forceful article on pacifist economics. (Cf. The Christian Century for April 19.) For many years I have been busy pressing this matter in Great Britain, enjoying the privilege of personal contacts with Professor Soddy and Arthur Kitson. The matter is of special urgency just now in view of the probability of a new world peace and economic conference being called in the near future.

No science is quite so out of date in its fundamental positions as so-called "sound finance" and "orthodox economics." It presents a continual and futile effort to keep the changing modern world in eighteenth century clothes that are hopelessly outmoded. Thank you, Mr. Munson; do it again and yet again.

New York, N.Y. ALBERT D. BELDEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: If Gorham Munson were prepared to propose a "pacifist economics," presumably he would have used the space at his disposal for presenting his system. Disparaging those who are doing what they can to solve a problem is not an adequate substitute for solving it.

Mr. Munson's tone suggests that as a midwife he leaves something to be desired. It is to be hoped that his services as a gadfly are more effective.

Philadelphia, Pa. RICHARD R. WOOD.

EDITOR THE CHRISTIAN CENTURY:

SIR: When Gorham Munson deplores the failure of pacifists to show a practical way of escape from the fatal round of economic troubles and political tensions, does he realize that many pacifists are already committed to the extension of consumers' cooperatives as a genuine entrance into the new order of brotherly living?

Surely here is a proved technique that begins where every lover of mankind already takes his primal stand: that is, in the conviction that the wealth, happiness, and enduring peace of human society must first be found in the weal of the individual person. Therefore the first goal of social activity should be the satisfying of genuine personal needs.

Cooperators have sufficiently demonstrated that in the very act of unselfishly serving group needs, they steadily develop the purchasing power of all. So they actually do away with the outmoded search for foreign markets in which to bestow our goods—a quest which inevitably issues in dark jealousies and all-destroying war.

New York, N. Y. HENRY D. FROST.

A Hundred Trillion Mile Perspective

EDITOR THE CHRISTIAN CENTURY:

SIR: As I read, in the article by Edward Scribner Ames in your issue of March 22, "Worship as adulation does not fit my ideal of either God or man. It tends to exalt the one and abase the other too much," I happened to see, in a newspaper, a picture of "The Sky One Hundred Trillion Miles Away." Between great Sirius and Arcturus, only one-fourth the size of its little nearest neighbor, Fomalhaut, is our sun! Earth, all the planets, are as if they were not.

Professor Ames defines God as "reality idealized and personified." By God we must mean the reality behind all phenomena. If the phenomena, for example as revealed by modern astronomy, awe our souls with the vastness of time, space and power, the reality must be greater. Is it rational to "personify" that reality? There is a phenomenon more marvelous than the numberless suns. Back there on earth, invisible here, there are minds in infinitesimal bodies which dare draw complicated inferences from minute data of vision and infer this picture! Such a mind is greater than vast Sirius which knows not even itself. The reality cannot be less. The assumption of science that these human minds by patient study may learn more and more of all phenomena, from atoms to stars, is everywhere verified. Must not the reality be *akin* to our minds, though infinite?

In a sense our minds create all that they know. To *think* is to *thing* even God. But we must ever distinguish between our thought and The Reality. "As the heavens are higher than the earth"—and today, we are compelled to measure the heavens by light-years! Now I see why the title of that suggestive study of human conceptions, *I, Yahweh*, so jarred me. If it had only been *Our Yahweh!* Our noblest conceptions are but broken lights of him; he is ever more than they. Regarded as anything else, they are only mental idols. The Bible is the supreme and permanent religious guide because it nowhere attempts to define or describe or prove God, but everywhere teaches that The Reality "passeth knowledge." Even its most theological mind, Paul, when he rejoices that heathen converts have "come to know God," instantly corrects himself—"or rather to be known of God."

"How my mind has changed in the past decade." Look at that question here a hundred trillion miles from Earth! A "decade"? Oh, yes, ten revolutions of a planet too small to be seen around a sun barely visible. Of course, our little minds change with the passing of the suns. But God? "O Thou who changest not, abide with me." The very essence of religion is recognition of our true relation to him. Can we exalt him too much? He alone gives scope for our capacity for infinite admiration. Ourselves? "What doth the Eternal require of thee but . . . to walk humbly with thy God?"

Schools of thought, are they entities? There exist only finite minds, instructing, inspiring one another, agreeing, disagreeing, debating, the total result ever changing like a kaleidoscope. Yet our Christian hope is that "rooted and grounded in love," we may at last "be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ *which passeth knowledge.*"

Somerville, Mass. E. TALLMADGE ROOT.

Statistics; Just Statistics

EDITOR THE CHRISTIAN CENTURY:

SIR: Here are some pertinent facts for taxpayers to ponder, as we plan for another war. They are taken from the latest report of the United States Veteran Administration.

Pensions and veteran benefits paid as a result of all wars from 1790 to 1938: $22,759,941,037.34.

Number of veterans aided by United States government in 1938: 836,953, at a cost of $402,768,695.97.

Total admissions to veteran hospitals, 1920 to 1938: 1,863,289, at a cost (including hospital buildings) of $621,290,417.68.

Veteran hospital admissions in 1938: 182,946, or one every 3 minutes, costing $49,076,115.42.

In 1938 the United States government spent $122,000 for artificial legs for veterans of the World War.

57.5 per cent of patients in veteran hospitals in 1938 were classed as "neuropsychiatric."

The Treasury Reports indicate that the total cost of the World War to the United States up to 1938 was $50,879,730,000.

World Alliance, E. GUY TALBOTT.
San Francisco, Calif.

NEWS *of the* CHRISTIAN WORLD

Britain Praises U. S. President

Sees Roosevelt as 'Man Sent Forth from God'—Anger Grows against Dictators—Lady Aberdeen Dies

(Correspondence from England)

LONDON, April 20.—Last Sunday I spent in a large watering place in the south of England. From many sides I heard at noon of the welcome which preachers had given to the message of President Roosevelt. One minister announced that he would preach upon it in the evening. Another veteran advocate of peace spoke of the President as "a man sent forth from God." Such a welcome was in miniature the welcome given throughout this nation. Further thought has made our people realize more clearly the stern facts which have to be faced. They recognize that they have yet to learn how far the American mind goes with the President's, not in matters of judgment but of action. But they are grateful beyond measure for an intervention in what they must admit to have been an hour of peril to peace.

The rest has followed according to expectation. Dictators will never respond to such a challenge except with angry words. They do not retreat, or if they do they cover their action by an attempt to appear as the masters of the situation. Today Mussolini has spoken of peace, but his troops are to stay longer in Spain, and there is no lack of rumor upon the use to be made of his foothold in that country.

* * *

The Haunting Threat Of War

The customary round of yearly assemblies in May will be fulfilled as in other years. But while we are going about our business in church and state, we are never free from the threat to peace. War may not come, but also it *may*. Somehow we cannot let ourselves go with freedom. But a mistake of a serious kind will be made if the dictators think that this prolonged anxiety means an increasing readiness to yield to them. A sullen resentment and impatience has crept into the minds of many. This is far removed from panic.

On its baser side the prolonged crisis may lead to the thought that the Thing must come, and rather than the hidden war the revealed war is to be preferred. On the finer side, which is, I believe, the real mind of this country, there is a growing sense that the things which may have to be defended are vital to the future of human society.

* * *

Lord Halifax on the Things of State

In his speech yesterday Lord Halifax spoke words which will be derided in Germany, but nevertheless they are true: "I cannot doubt that at the foundation of our civilization are moral virtues which have been set up through the influence of Christianity and by observance, however imperfect, of Christian thought and action, which have for centuries been the strongest single element in European life." After saying that Europe must return to these principles, he added: "But if war ever came to the world it would, so far as the people of this country are concerned, only be because they would feel that there was no other way of defending causes and values which to them are more important than life itself."

* * *

Why Not Bring in Conscription?

In the *Lancet*, our medical journal, it is claimed that the dislike for conscription arises from two sources, a dislike for militarism as such and a doubt whether power concentrated in the hands of one person or a small group will be well used. In quoting this Mr. Arthur Porritt, who writes an animated and weighty page each week in the *Baptist Times*, adds that there is a third reason, "absolute distrust of the intelligence of military leaders." It is not forgotten that if the military had had their way in the World War a number of conscientious objectors who had actually been taken over to France would have been shot. It is to Asquith, as he was then, who intervened, that they owed their lives. It is quite understood why many French statesmen want to see conscription introduced in this country.

* * *

Lady Aberdeen and Henry Drummond

The death of Lady Aberdeen and Temair will recall many memories out of a distant time. It was she and her husband who invited Henry Drummond to give his Sunday afternoon talks to "society" in the '80's. For six Sundays Drummond spoke in his own way, so radiant and appealing, to the West End Londoners, who used in those days to spend their Sundays in London. The same man who spoke with Moody and so often spoke to undergraduates in America and Britain, spoke in the drawing-room of Lady Aberdeen, and presented the same gospel.

* * *

Dr. Rushbrooke and the Rumanian Churches

It is a cause for gratitude that the Baptist churches in Rumania, closed since Dec. 15, are to be reopened. It should be borne in mind how much is due to Dr. J. H. Rushbrooke for his patient and effective action in this deplorable controversy, which has shown how little the Orthodox Church sympathizes with the Baptists and indeed how it fails to understand them.

EDWARD SHILLITO.

Dr. Nall to Succeed Dr. Brummitt As *Advocate* Editor

Dr. T. Otto Nall, formerly one of the editors of the *Epworth Herald* but more recently on the staff of the *Christian Advocate*, with headquarters at Cincinnati, has been named to succeed the late Dr. Dan Brummitt as editor of the Northwestern and Central editions of the *Christian Advocate*.

New York Fair Honors Workers

Artisans Mingle with Notables—Temple of Religion Dedicated—Cardinal Hayes' Successor Named

(Correspondence from New York)

NEW YORK, May 1.—The thousands of workmen and their families who by special invitation crowded the Court of Peace to mix with high-hats and hear President Roosevelt open the world's fair had reason to be proud of their handiwork. To be sure, the fair is far from complete. Grassless ground, trees still in burlap, buildings unopened are much in evidence. Some of the guides on the sightseers railroad had to read the signs on the buildings like the rest to proclaim proudly the answer to, "What building is that?" But vitality, the grand scale and careful planning are much in evidence.

Despite Grover Whalen's predictions of 1,000,000 visitors the first day and his guess that 600,000 actually turned out, the public turnstile counter (said to have broken down!) registered only 169,000 paid admissions at four o'clock and 10,000 more an hour later. The visitor could go out and back in the subway and sit down both trips.

* * *

Military Guards for Court of Peace

The Soviet building with its gigantic worker holding aloft a star dominates the exhibits of the nations in scale, conception and cost ($5,000,000). The Court of Peace was liberally provided with many files of soldiers and sailors. The echoes from the inadequately powered sound system produced a babel of voices so that some hearers laughed at hearing the same word three times.

* * *

Ministers Criticize Sunday Opening

John Haynes Holmes of the Community Church saw in the fair a combination of "a lovely plant springing out of the common soil of earth" and "a purely commercial enterprise, . . . a desperate and rather gallant attempt to stay the ravages of economic depression." John Sutherland Bonnell of the Fifth Avenue Presbyterian Church pointed out that "many factors which are set forth as paramount in the world of tomorrow do not possess the importance frequently attached to them." Wesley Megaw of the Fort Washington Presbyterian Church and Norman Vincent Peale of the Marble Collegiate criticized the Sunday opening.

* * *

Temple of Religion Dedicated

At the dedication of the Temple of Religion at noon, Robert W. Searle of the Federation of Churches made his usual good speech. He said all agreed that to have had a Jewish and a Protestant and a

Catholic temple as at first suggested would have been "to symbolize a past darkened with human pride and sinful with religious strife." J. I. Blair Larned, suffragan bishop of the Episcopal diocese of Long Island, David De Sola Pool, president of the Synagogue Council of America, John J. Clarke, representing the Catholic bishop of Brooklyn, and Stephen J. Donohue, administrator of the Catholic diocese of New York, all had a proper place on the program and decorously avoided giving offense to any of the three religious groups. Mayor La Guardia with a sudden entrance and extemporaneous talk that interrupted the prepared speech his secretary was reading for him made the only specifically Christian comment when he said, "We cannot improve on the teaching of the prophets or of the Son of God."

* * *

Pope Names Successor to Cardinal Hayes

Msgr. Francis Joseph Spellman, auxiliary bishop of Boston, has been named by the pope as successor of the late Cardinal Hayes in the archbishopric of New York. Intellectual young Catholics who had hoped that someone would be named who could give intellectual leadership to Catholic America will be disappointed.

The official *Catholic Directory* for 1939 lists the diocese of Brooklyn, with more than 1,000,000 Catholics, as first in the country in point of numbers. The gain in 1937 in the country was 207,000. There are 21,000,000 members, 33,000 priests, 18,000 parishes, 133 bishops.

* * *

Admit Refugees, Urges Episcopal Council

The nation was urged to "continue to show its spirit of generosity and hospitality in opening its doors to afflicted people" by the National Council of the Protestant Episcopal Church. The council tabled a resolution urging an embargo on war materials to aggressor nations, introduced by Bishop Henry W. Hobson of Southern Ohio.

A delegation of five members of the commission on international justice and good will of the Brooklyn Church and Mission Federation went to Washington to urge their senators and representatives to oppose the Pittman resolution which would permit warring nations to buy munitions on the basis of cash and carry.

* * *

Fellowship Among the Presbyterians

For the first time in the presbytery's history, 2,000 New York Presbyterians held a corporate service "to promote fellowship, express solidarity . . . and bear witness to our spiritual inheritance as Presbyterians." In the Brooklyn and Nassau presbytery John E. Flemming of the Arlington Avenue Presbyterian Church was elected moderator.

A joint supper in the First Presbyterian Church of Northport, L. I., was attended by 100 of its members and 100 of Trinity Episcopal Church to hear a presentation of Episcopal-Presbyterian unity proposals by Frank M. Kerr of Christ Presbyterian Church, Hempstead, and this correspondent. The pastor of First Church, Mr. Mitchel, and Hedley Williams of Trinity Church arranged a very successful and interesting meeting.

BRADFORD YOUNG.

Methodists Open Uniting Session

Kansas City Convention Marked by Lack of Sectional Divisions—New Bishops Consecrated

(Special Correspondence)

KANSAS CITY, MO., May 1.—Some doubt seems to linger in legalistic minds as to whether the three churches represented in the Methodist Uniting Conference now in session here are already united, or whether the actual union will not take place until the night set apart for the uniting ceremonies, a week from next Friday. Whatever the legalities may be, there can be no question about the actualities. These Methodists, in the Wesleyan phrase which Dr. Paul N. Garber has made the title of his recent book, are one people. Genuine union marks every feature of the Kansas City gathering. With their historic propensity to trust the pragmatic, these Methodists are already working unitedly, quite content to believe that the legal formalities will eventually catch up with the facts of the situation.

To any observer who remembers the more than a century of division ended by this conference, the most remarkable thing about it must be the amazing disappearance of sectionalism. Or perhaps one should say, the failure of any signs of sectionalism to assert their presence. There are, of course, superficial differences in speech. It is not difficult to distinguish a delegate from Alabama from one from Maine. But there are few signs that delegates are thinking sectionally, and almost none at all that they are acting as sectional representatives. As a matter of fact, the northerners seem to be leaning backward lest it be thought that they are using their larger numbers to impose decisions on the southerners. Thus, a plan for the stationing of bishops which the northerners had generally favored, was reconsidered and dropped when it was argued that formation of the stationing committee on a jurisdictional basis would work to the disadvantage of the south.

For One Educational Board

The only sign I have seen so far of cleavage along sectional lines came in the education committee, and even there the line of demarcation was by no means clean cut. The commission on unification recommended a single board of education, with divisions looking after colleges and similar institutions, religious education in the local church, and the preparation of church school material. The educational board of the northern church proposed a different set-up, with two boards, one to care for educational institutions and one to look after education in the local church. On the whole, the resulting debate in committee seemed to follow the old lines, with the southerners supporting the one board proposal and the northerners standing for two. The Methodist Protestants must have held the balance of power. The one board idea won. Whether it will win in the main body of the conference remains to be seen.

The conference opened on the morning of

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April 26, with a communion service in the Episcopal cathedral of Grace and Holy Trinity. As the only church near the Municipal Auditorium it had been offered to the Methodists by Bishop Robert N. Spencer. With their 900 delegates and 60 bishops—not to mention the choir of the Boston University School of Theology—they so crowded the cathedral that no others could enter. After the service the delegates, headed by the bishops, marched to the assembly hall, where the opening session was devoted largely to organization. Dr. Lud H. Estes, former secretary of the southern General Conference, was elected secretary over Dr. Edgar R. Heckman, who held a similar position in the northern body. The episcopal address, signed by all the bishops except Collins Denny of Richmond, Va., a retired bishop who has announced that he will have nothing to do with the united church, struck the usual notes in Methodist documents of that character. Its only particular application to the work of this conference came in its exhortation to get the legislative task finished in this session and not to leave important decisions for later general conferences. It also cautioned against precipitate sale of properties in communities where there have been competing churches of the former denominations, lest the churches sold fall into the hands of the Holy Rollers or similar bodies.

Strenuous Program Followed

The conference follows a strenuous routine. General sessions open at 8:30 and continue all morning, unless the conference votes otherwise. The afternoons are given to committee meetings, with eight committees in session until five or later. Special evangelistic services are held in the music hall of the auditorium at four every afternoon. The hall seats 2,000 and is crowded, mainly with conference attendants who are not delegates. The evenings are devoted to mass meetings. All sessions are held in the auditorium, which is marvelously equipped for convention purposes.

So far, the conference is still in the committee stage, and not far in that. The committees average about 125 delegates each in membership. Most of them have split into subcommittees to consider the enormous amount of legislation which is before them. (The prospectus of the new *Discipline* is a book with a page-size about like that of The Christian Century, between six and seven hundred pages, and weighing, I should guess, almost a pound.) When the proposed legislation finally begins to come from the committees to the floor of the general body, it is likely to come with a rush. Then there will be night sessions, if necessary, and legislation will be pushed through at high speed.

New Bishops Consecrated

Yesterday afternoon the auditorium was transformed into a sanctuary for the impressive service in which Dr. James Henry Straughn and Dr. John Calvin Broomfield were consecrated as bishops. Dr. Straughn was president of the General Conference of the Methodist Protestant Church, and Dr. Broomfield a former president of that body. Under the plan of union, the delegates of the Methodist Protestant Church attending this conference were authorized to elect two of their members as bishops of the new Methodist Church.

P. H.

Christianity Gets Official Status

Japan Passes Bill Recognizing Christians—Oxford Group Expands—Economic Storm Brewing?

(Correspondence from Japan)

Tokyo, April 7.—The 74th session of the Japanese Diet, which has just come to an end, passed all the 89 bills introduced by the government, not one being rejected, shelved or even materially altered. The enactment of the religious bodies bill which in one form or another has for 40 years been a bone of contention in legislative circles may have great or little significance for Christianity depending on what happens in other respects. While acknowledging the right to religious freedom guaranteed by the constitution, the bill puts all religious organizations under the regulation of the ministry of education. Creedal positions and forms of worship must be acceptable to the authorities; administrative, legal and property affairs must conform to regulations, and all changes must be promptly reported.

Christians who approve say that the new bill merely legalizes conditions long in force; that Christianity is now specifically recognized as one of Japan's three accepted faiths, hence prejudice on the part of petty officials can no longer be a handicap; that the new legal status accorded both denominations and local communions will prove of advantage in penetrating conservative and bigoted regions; and that the bill will discourage the development of superstitious faiths of all sorts. The danger of state regulation is minimized.

* * *

Move to Recognize Mohammedanism

Incidentally, during consideration of this legislation much thought was given to Mohammedanism, which is the faith of many of the peoples of Asia whom Japan hopes to attract to her program of continental reform. Islam has shown itself effectively opposed to the spread of communism among its adherents. Since communism is also the *bête noire* of Japan, it was argued that she should give official recognition to Mohammedanism also. The bill's sponsors replied that any religion meeting the government's basic requirements could be so recognized, and already one mosque in Tokyo has been qualified.

* * *

Is Economic Storm Brewing?

The Diet authorized government expenditures for the coming year totaling almost nine and a half billion yen. Of this the war and navy ministries will receive 38 per cent and by adding the "China incident" budget 68 per cent of the total will go for war purposes. The imperial bond issues will be pushed beyond the twenty billion yen mark. Uneasiness and the desire for economy in government circles are increasing, but authorization of tax increases and provision for monopoly control of rice distribution, along with enhanced price control authority, are the only outward signs of the economic storm that may be brewing.

* * *

Christian Heads Interfaith Commission to China

Spiritual mobilization on the part of all religions to meet the crying needs of the time and to cooperate with the government in its efforts for national unity is in everyone's mind. The African in this wood-pile is obvious but there can be no ignoring the keen desire among the religiously minded both to maintain a united front against communism and other forms of materialism and at the same time to contribute to an honorable solution of Japan's difficulties with China and the rest of the world. The National Christian Council of Japan is vigorous in all such ventures toward spiritual unity.

The latest achievement in interfaith accord seems to be a united front commission headed by a Christian to represent the spiritual and moral forces of Japan in Shanghai and other Japanese occupied regions of China.

* * *

Oxford Group Holds Weekly Meetings

The largest Oxford Group house party to date in Japan has just been held in Miyanoshita, near Lake Hakone and Mt. Fuji. It was an English-speaking conference attended by more than 80 business men and women, missionaries and teachers, representing nine nationalities and races. The return of Mr. and Mrs. T. S. Mitsui from Oxford, England, where they were close to the late Canon Streeter, has given the Group movement great stimulus in Tokyo.

* * *

Tokyo's Chinese Y.M.C.A. Suppressed

The other day I took a tour through parts of Tokyo where formerly many Chinese resided and where the Y.M.C.A. and other cultural institutions sought to serve those from the Celestial Kingdom. Chinese there were still, but Chinese and Christian institutions as such had disappeared. There was a great exodus of Chinese students from Japan in the summer of 1937. Now hundreds of Chinese youths are again coming to Tokyo for study—this time from the occupied regions of China. But who is to help them now as did the Y.M. and Y.W.C.A. and the churches in the days when Sun Yat-sen, Chiang Kai-shek and C. T. Wang were occasional sojourners here and had many friends in Tokyo interested not in the politics but in the souls of these youthful seekers after truth?

* * *

32,000 Settlers Sent To Manchukuo

Some 32,000 young men from Japan's rural areas are being prepared to settle in Manchukuo this year. Yet with all her fear of communism Japan has decided to give only perpetual rights to reside on and cultivate the farms to be thus occupied in Manchuria, ownership to be retained by the state. It is hoped thus to avoid the evils of absentee landlordship from which Japan has suffered so long. Thus socialization seems to be marching to its goals regardless of the imperialist or communist forms of present-day governments.

T. T. Brumbaugh.

Church Is Seat Of Revelation

Dr. C. C. Morrison, Delivering Beecher Lectures at Yale, Finds Christian History Supremely Important

(Special Correspondence)

NEW HAVEN, April 29.—The annual convocation of the Yale Divinity School, April 24-26, was one of the most largely attended in recent years. The lectures on preaching on the Lyman Beecher Foundation were given by Dr. Charles Clayton Morrison, editor of The Christian Century, on the subject "What is Christianity?" The John C. Shaffer lectures on the teachings of Jesus were given by Prof. Thomas Walter Manson of the University of Manchester, England. His subject was "Christus Crucifixus." The Alumni lecture on the theme, "The Sense of Sin in Present-Day Experience," was given by Dean Lewis Joseph Sherill of the Presbyterian Theological Seminary, Louisville, Ky. Canon Anson Phelps Stokes of the Washington Cathedral gave a lecture on "Religious Freedom Under the Constitution."

The consensus of opinion among those hearing the Lyman Beecher lectures by Dr. Morrison was that they were the most provocative and exciting series given in many years. This does not mean that Dr. Morrison converted all his hearers to his emphasis on the divine self-revelation through the Christian community. No miracle of Pentecost took place, in the sense of converting all his hearers. (Probably Peter did not do that either!) But the authentic consequence of Peter's preaching at Pentecost was abundantly present, in that "they were pricked in their hearts and said, Men and brethren, what shall we do?" That reaction was a tribute to the freshness and vigor of the thinking, the present-day importance of the subject of the church, and the eloquence and personality of the lecturer.

Like a Detective Story

The series was a remarkable and unusual experience of stimulated thinking on the part of the audience which stayed in full numbers till the end of the last lecture. The series had many of the qualities of a good detective story in that his hearers wondered where Dr. Morrison was coming out, and remained to find out. The last lecture before a large audience brought a memorable experience of deep feeling, very moving in the consciousness of Christian fellowship and of the responsibility for implementing that fellowship.

It is impossible to convey in a few words the thought and argument of the lectures. Dr. Morrison started out with a definition of Christianity consisting of two marks, that it is a revelation of God, of himself and his will, and that it is a revelation in history. He further emphasized his view of history as "the human community in its long perspective." It is only in such a community that God's revelation can be made in history. The central core of the lectures may be said to be assertion that the revelation of God is not primarily in the Gospels, or even in Jesus, considered as an isolated figure, or in an

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Church Is Revelation

"By the Christian church," said Dr. Morrison, "I mean the particular historical continuum of human community which extends back as far as the beginnings of the Hebrew people, exhibiting itself in history as first an exclusive racial community, then during the lifetime of Jesus of Nazareth as a community of the remnant of Israel, and finally as a superracial and inclusive community which we know specifically as the Christian church. It is this particular concrete stream of human community which is the revelation of the presence, the gracious activity, and the purpose of God in history. This continuing community is Christianity."

It is the minimizing of this revelation of God in the Christian community which Dr. Morrison designated as "the Protestant heresy." He contended that in this disregard of the church as revelation, Christianity has been changed from a historical religion to a merely ideological one. On the other hand he made clear that as opposed to this Protestant heresy there was the "Roman Catholic apostasy" which consisted in substituting for the revelation in the community the hierarchical privileged group. The last lecture dealt with the practical consequences of this new revelation, with the ecumenical movement toward the attainment of catholicity, ending with a forceful plea that the divisions of the church might achieve catholicity in such functions as require catholicity of practice, such as, among others, ordination, baptism, the celebration of the Lord's Supper, the creed.

Prof. Manson's lectures on Jesus awakened great interest. He is well known in America, chiefly through his book, *The Teachings of Jesus.* His lectures were full of many original and illuminating insights into the relation of Jesus to the messianic hope of Israel, and the place of the cross in the life of Jesus and in the thought and life of the church.

HALFORD E. LUCCOCK.

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Another Straw in the Church Unity Wind

The executive committees of the Evangelical (membership 224,000) and United Brethren (17,000) churches have drawn up and agreed upon a definite plan of church union which will be presented at the next General Conferences of these two communions.

Oklahoma Yields to Catholic Pressure

The Oklahoma legislature has passed by an overwhelming majority a bill granting parochial and private school pupils in that state the same free bus transportation which is accorded to children attending public tax-supported schools. It will be recalled that permission for the legislature of New York to enact a similar measure was embodied in the "catch-all" amendment to the new state constitution adopted last fall.

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Chicago Studies Madras Findings

Congregationalists Hear Conference Delegates—Noted Leaders Retire—Catholic Charities Has New Head

(Correspondence from Chicago)

CHICAGO, May 1.—Demonstrating the importance and the method of introducing the findings of a remote, international religious conference into the conscience and thought of local church members, Congregationalists of Chicago sponsored their own post-Madras institute. For two days, April 20-21, three noted Madras delegates provided leadership. Many ministers and a large number of laymen and laywomen participated in the discussions of the Madras findings, seeking implications in this epic international missionary conference for the local Chicago church and its members. Madras delegates who spoke at the institute's various sessions were Dr. Fred F. Goodsell, executive vice-president of the American Board of Commissioners for Foreign Missions; Mrs. O. A. Sardeson, member of the executive board of the United Lutheran Church, and Prof. Walter M. Horton of Oberlin College.

From the institute came the conviction and the recommendation that every church group adequately study the Madras reports. Questions brought out the opinion that need for missionaries has not diminished, though their functions are being clarified and redirected. Throughout the discussions, realization grew that the Christian church will have to work in the world at large for the building of Christians and not for the making of Congregationalists, Lutherans or Methodists.

* * *

Two Midwest Leaders Will Retire

The week has brought word that two of Chicago's best known religious leaders will soon retire from their active posts. As already noted in these columns, Rev. Frederick F. Shannon, for the past 20 years minister of Central Church which meets in Orchestra Hall on Chicago's lake front, plans to retire from his famed pulpit this summer. Dr. Shannon is 62 years old. Central Church, founded in 1875 by Prof. David Swing, a Presbyterian liberal, has come to be known as one of the middle west's unique churches, located as it is in the heart of a great city's business district.

The other religious leader to terminate 20 years of service is Rev. Peter Peterson, who announced his retirement as conference president at the 87th annual meeting of the Illinois Conference of the Augustana Lutheran Synod. This conference, led for two decades by Dr. Peterson, covers the states of Illinois, Wisconsin, Indiana, Michigan and Iowa, with a total of 160 congregations, 50 of which are in Chicago and its suburbs. Dr. Peterson reports that 98 new churches have been dedicated during his 20 years of service and church membership has increased more than 7 per cent.

* * *

Raise Funds for China Relief

A total of $26,627 has been raised in the

Chicago area during the past four months by the Chicago division of the Church Committee for China Relief. This sum represents the contributions of only 188 churches, indicating that the total will rise rapidly as other churches send their gifts. The Chicago committee will continue its efforts throughout the summer and fall.

* * *

Elect New Leader for Chicago Catholic Charities

Charles C. Kerwin, Chicago real estate man, has been elected to succeed the late D. F. Kelly as president of the Catholic Charities of Chicago. Officers named with Mr. Kerwin are F. J. Lewis and Edward A. Cudahy, Jr., vice-presidents; Thomas J. Condon, secretary; Charles F. Clarke, treasurer; and Julius F. Smietanka, treasurer. Cardinal Mundelein and Rev. William O'Connor, supervisor of charities for the archdiocese, announce that Pentecost Sunday, May 28, has been set as the date of the organization's annual drive for contributions. In spite of public welfare work and government aid, the Catholic Charities now has more children under its care than at any previous time. More than $1,750,000 was expended during the past year by the 45 institutions and agencies under supervision of the Catholic Charities.

* * *

And So Forth

Dr. Charles Whitefield Welch, moderator of the General Assembly of the Presbyterian Church, gave the commencement address at the Presbyterian Theological Seminary April 27. Forty young men were graduated into the Presbyterian ministry at this occasion, most of them to become pastors, a few teachers, and some to continue graduate work at home and abroad through scholarships. Dr. John Timothy Stone, president of the seminary, presented the diplomas.

Ministers and delegates of 300 Congregational and Christian churches of Illinois attended the 96th annual Illinois Congregational State Conference in the First Congregational Church of Des Plaines April 30-May 2. General theme of the three-day meeting was "The Gospel, the Church, and Society."

WARREN E. THOMPSON.

Rumania Returns to Religious Freedom

The Rumanian minister of public education, apparently backed by the prime minister and King Carol, has ordered that complete freedom of religion prevail in all that country's institutions of learning. The decree stipulates that school children will not be subjected to the indoctrinations of a church to which they do not belong, although they will be expected to be respectful toward the dominant church.

Court Recognizes Church's Right To Govern Itself

The Mississippi supreme court has declared that "church authorities and such tribunals as churches set up for themselves are supreme in ecclesiastical matters." The question arose through the case of Rev. L. T. Grantham, discharged pastor of the Salem Missionary Baptist Church in Neshoba county on account of "fundamentalist tendencies," who sought an injunction to obtain use of the church building.

Rural Church Outlook Dark

Iowa Survey Reveals Acute State of Religion in Country Communities—Quaker Hostel Opened

(Correspondence from Iowa)

DES MOINES, April 20.—Fifteen hundred rural Iowa churches have been closed. This is the most depressing item in the report on rural churches resulting from an exhaustive survey conducted by Rev. L. M. Kirby of Shannon City. The reduction in numbers is ascribed to several causes. One is financial. Rural congregations are necessarily smaller than urban ones, because of sparse population. Mr. Kirby finds that the per capita load of church giving in small communities is almost double that in communities of 5,000 and up.

* * *

Urban Groups Plan Church Policies

Another factor in the rural church situation is that "when committees are chosen to make programs for conferences and conventions or to map out plans and policies to be followed by the church, almost invariably the representatives of the larger churches are chosen." And in the rural community, the pastors are usually quite old or quite young men.

Again, changing methods of transportation, the competition of radio and the movies, and a general transformation of social conditions, play their part. Shifts in farming practice also have a bearing on the rural church. A previous letter mentioned the large amount of farm tenancy in Iowa, and the consequent shifting of rural population.

* * *

Trained Rural Leaders Bring Hope for Improvement

On the other hand, Mr. Kirby points out some hopeful factors, such as the increasing criticism of denominational rivalry, the cooperation of late on the part of agricultural colleges and the general effort toward stabilization of farming. Moreover, increased attention is being given to the training of rural leaders.

* * *

Refugees Arrive at Quaker Hostel

In my last letter, mention was made of

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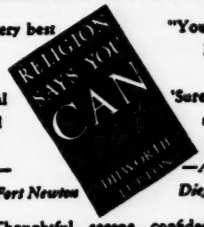

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the venture undertaken by Iowa Quakers in converting the buildings of an old academy at West Branch into a hostel for refugees. This has been named the Scattergood Refugee Hostel, and last week the first guests arrived. These were four men, some of them university graduates, who came early to help in repairs on the buildings and to do the spring planting. One of them, a geographer from Czechoslovakia, was the only one who would talk to reporters about conditions "over there." The others, two from Berlin and one from Vienna, refused to comment because they still have relatives in Germany. "But wait until they get out and I'll tell you a lot."

Four carloads of newspaper reporters and photographers were on hand to greet the arrivals. Saturday evening, the local members of the Friends congregation at West Branch met with their guests.

* * *

Disciples Ministers Hold Convention

Last week the Disciples ministers of the state held their annual convocation at the University Church, Des Moines, with an enrollment of 98. Ministers' wives and others from the local area made an attendance of some 200 at most sessions. The guest speakers were George J. (Deacon) Brown of Oklahoma City, Dr. Hampton Adams of St. Louis and Dr. A. F. Wickes of Indianapolis. The new president of the organization is Rev. Lawrence Bash.

* * *

Simpson College Inaugurates New President

Ceremonies are all arranged for the inaugural of President John Owen Gross at Simpson College, Indianola, April 21-23. Dr. Daniel L. Marsh, president of Boston University, where Dr. Gross did his seminary work, will give the charge to the new president. Bishops John L. Decell and G. Bromley Oxnam are on the program.

WARREN C. TAYLOR.

Mourn Passing of Dr. Ernest Evans

The death last month of Dr. Ernest N. Evans, executive secretary of the Church Federation of Indianapolis for the past 14 years, is mourned not only in Indiana but throughout America. Dr. Evans had won approval as president of the Association of Executive Secretaries of Church Federations of the United States and Canada, and Dr. George A. Buttrick of the Federal Council praised his "practical achievements and prophetic vision" which he said were "recognized across the nation." In Indianapolis he was known as "the pastor of pastors" and he was easily the most useful of church leaders in the community. On the day of his death he had taught three combined Bible classes in the Carrollton Avenue Evangelical and Reformed Church, then went to fill the pulpit of the First United Brethren Church, whose pastor was ill. It was during the preaching of the morning sermon there that he suffered a stroke of apoplexy from which he did not recover. An editorial in the *Indianapolis Star,* to which he contributed a weekly sermon, spoke of his "fine administrative ability and untiring energy," and praised him as having "the admiration and respect" of all. Dr. Evans had been a staff correspondent of The Christian Century for more than a year.

Future Baffles China Missions

Hospitals, Schools Face Complex Problems—Church Membership Grows—Refugees Crowd Shanghai

(Correspondence from China)

SHANGHAI, April 12.—Mission committee meetings are as frequent as ever but the war seems to have tended to reduce the number of big conferences. As this is written the presidents of Christian colleges are gathering in Hongkong. The National Christian Council, in place of its regular biennial meeting, is holding four sectional gatherings especially to study the implications for China of the Madras Conference resolutions.

* * *

Hospital Bombings Frequent

At the east China sectional meeting of the N.C.C. Dr. K. C. Wong, secretary of the Council of Medical Missions, called attention to the distribution of 217 mission hospitals of which 81 were (in March) in "occupied areas," 82 in "fighting zones" and but 54 in "free China." A survey made some months earlier showed that of 34 mission hospitals in east China 11 had been bombed or destroyed, 12 had been damaged or looted, 7 were "occupied" and 4 were closed. The estimated losses at that time were one and a half million dollars. Since then some have been recovered and opened but nearly every week one or more are bombed, damaged or destroyed.

* * *

Japanese Threaten Medical Missions

There is no question of the crying need for these hospitals and for medical missionaries in the occupied areas. Doctors and nurses who have gone back to their stations are overworked. With most of their Chinese staff gone they have been fortunate to secure assistance from European refugees. Financial support has come from America and Great Britain. There has been no time to look ahead; all are overwhelmed with the immediate demands.

Nevertheless missions and mission boards must face the future and begin to plan a medical program. Relief funds will not last forever; doctors cannot run one-man hospitals indefinitely with from 100 to 200 clinical patients daily besides their in-patients. Before the war many of these hospitals were practically self-supporting but for the missionaries' salaries. Now the supporting constituency has fled. Doctors who feel the urge to leave occupied territory are held by the presence of large numbers of needy patients and a big property investment that must be conserved. One conspicuously successful mission hospital in this occupied area recently was approached by the Japanese to rent or to sell the plant to them, and it is reported that a refusal will be met by the challenge of a new hospital designed far to outshine the mission institution.

* * *

Christian Colleges Lose Heavily

Educational work faces similar problems. The 13 Christian colleges last year showed a falling off of 32 per cent in enrollment; some of that has now been recovered. But they have lost heavily in their property investments and in the ability of their students to pay high fees. Not only these colleges which remain on the coast but also those that have migrated are getting financial assistance from specially raised "emergency" funds. They must soon ask themselves whether in the years to come the Christian constituency can support all these Christian colleges.

The latest statistical survey shows that just before the war the Christian enterprise in China was getting 42 per cent of its budget from local sources. Of this amount 75 per cent was acquired through the educational and medical institutions. The war has changed that situation completely, and a new program needs to be thought through. Recently it was asked whether the Kingdom of God required a Methodist, a Baptist, a Presbyterian and an Anglican college in Shanghai. They are working together admirably, but the question must be asked: What of the future?

* * *

Churches Must Forget Denominationalism

Even the denominations may have to face their church task anew, apart from their institutions. The figures published in the China Year Book are worthy of study. In membership the Church of Christ in China stands in the forefront with over 123,000 and the China Inland Mission comes next with over 85,000. Methodists, Baptists, Anglicans and Presbyterians follow in that order, each group including several denominations. All these groups report accessions by baptism and Sunday school enrollment. The Methodists have by far the largest number on their Sunday school rolls but their rate of additions in baptized memberships is the lowest of all these larger groups, only 5.4 per cent while the others are reporting from 9 per cent to 10.8 per cent. The Methodist and Anglican Sunday school enrollment is two-thirds of the church membership, while other groups enroll one-third or less. The Adventists are an exception, their Sunday school enrollment appearing much greater than their church membership, and their accessions by baptism reaching 13.6 per cent.

* * *

Plan to Stress Youth Work

Most of these groups employ about three Chinese "evangelistic workers" to each foreign missionary. The Presbyterians average four baptisms per Chinese worker to the China Inland Mission's two and the Methodists' two and a half, other groups reporting three and a fraction. This may be one reason why the China Inland Mission has determined to emphasize "training for those whom God has already chosen" and maintain three well equipped Bible institutes, one in Shansi, one in Hangchow and the third in west China.

Other points of emphasis recently agreed upon by the Inland Mission are work with young people, pioneering evangelism and strengthening of medical work. For the first time a medical adviser becomes one of the executive staff of the organization. There is recognition, also, that "if a new door of opportunity is opened to us, there are certain districts where we must assist

the Chinese churches in establishing a few higher-grade schools."

* * *

Refugee Problem Grows Acute

A much needed piece of work has been undertaken by Mr. H. T. Silcock and Dr. Herbert Hodgkin of the Friends Service Center. Working with Rev. A. E. Small of the London Mission under the auspices of the National Christian Council, in close co-operation with the National Child Welfare Association, they are undertaking constructive relief measures for multitudes of child victims of the war.

The relief work for European refugees is assuming staggering proportions. This morning's paper says that 3,000 emigrés are expected to reach Shanghai during May and $1,000,000 a month will be required to care for them.

JEREMY TRASK.

Dr. Knox Named to University Of Chicago Post

Dr. John Knox, who during the current year has been associate professor of New Testament at Hartford Theological Seminary, has been elected associate professor of preaching at the divinity school of the University of Chicago. He will begin his new task in the autumn.

Methodists Report Sunday School Gains . .

Methodist churches throughout the United States report a gain of 33,139 in average Sunday school attendance, and an increase in enrollment of 29,496.

Golden Jubilee In Oklahoma

Religion Shares in Celebrations of Indian Territory Opening—Mission at Oklahoma U.—Disciples Meet

(Correspondence from the Southwest)

WACO, TEX., May 1.—Oklahoma City has been celebrating the "run" of 50 years ago when the Indian Territory was opened for settlers and the eager home-seekers raced to pre-empt their portions of Oklahoma's rich lands. Religious forces have shared in the celebrations in an impressive manner. Evangelical groups heard Dr. George W. Truett of Dallas, Tex., in a golden jubilee service at the new municipal auditorium on Sunday night. More than 6,500 attended. The *Daily Oklahoman* devoted 16 illustrated pages of its 300-page issue to the growth of religion during the 50-year period, showing most amazing progress.

* * *

Baptist Church Membership Increases 1,000 a Year

Speaking of religious progress, this correspondent has been evangelizing in southwest Texas, where the recent development through oil has augmented other natural resources beyond the power of outsiders to visualize. Religion there has not been found lagging. Rev. Perry F. Webb, pastor of the First Baptist Church, San Antonio, reports his church growing at the rate of 1,000 members a year, and on June 4 he is opening a new $250,000 educational unit for his plant. In Victoria, Bishop and Corpus Christi, where I have recently been in revivals, new church edifices are most handsome.

But southwest Texas can hardly equal Houston in southeast Texas, where the First Presbyterian Church, Dr. Charles L. King, pastor, has just sold its old lot for $1,250,000 and will build commensurately farther out on South Main street.

* * *

University Mission Breaks Ground

Probably the most ambitious mission ever known to this section was undertaken at the University of Oklahoma March 19-24. Preachers and lecturers included Dr. Jesse M. Bader and Dr. Worth M. Tippy, New York city; Dr. Arthur H. Compton and Dr. Charles W. Gilkey, University of Chicago; Mrs. Jessie Burrall Eubank, Cincinnati; and ten others distinguished in the nation. In all 174 meetings were held, with seminars well attended, evening conventions not so well. The university officially made no arrangements for the mission.

The elaborate report furnished by Frederick Miller, general secretary of the Y.M.C.A., says: "The students are quite ignorant of what religion is actually about. . . . Religion is not respectable on this campus, though more than 95 per cent of the students have some church affiliation. . . . The university failed to clear the calendar for this mission. Because of the conflicts between the uni-

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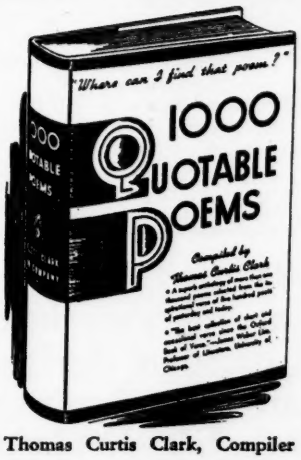

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versity officials and the governor over possible reduced appropriations for the next two years the morale of the institution is very low. . . . The mission contributed much to the lives of many students, made local people aware of problems not being dealt with, and perhaps was a ground-breaker for something more significant to come."

* * *

Texas Disciples Convene

Disciples churches of Texas have just concluded their annual convention in Wichita Falls. Rev. Thurman Morgan of Houston was chosen president, while Harry Hines was elected president of the new Laymen's League. Dr. Edgar DeWitt Jones of Detroit, a native son, returned to be the chief speaker. Following the lure of the growing southwest portion of the state, the next meeting will be in Harlingen, in the lower Rio Grande valley.

* * *

Baptist Sunday School Meet Sets Attendance Record

Texas Baptist Sunday school forces, in annual convention in Waco with the First Church, reached their highest—6,892 registered delegates, besides others who brought the total attendance to more than 10,000. The program revealed evidences of improved results in religious education. The next annual session will be in Harlingen.

* * *

And So Forth

James O. Wing, director of the Rotary Club neighborhood council programs, Dallas, has openly charged the churches of his city with being content to count conversions and additions while actually being asleep as to what they might do to prevent juvenile delinquency.

Bishop William T. Capers of the Episcopal Church is celebrating the silver anniversary of his service.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Blackwell's Island

(John Garfield, Rosemary Lane) (Warner) Utterly exaggerated, cheaply sensational stuff about crude racketeer who is jailed, but cows warden and runs huge prison to suit himself until foiled by colorless reporter-hero. The crass, ignoramus villain steals the picture.

For A: Preposterous. For Y: No. For C: No.

Broadway Serenade

(MacDonald, Ayres, Ian Hunter) (MGM) Lavish, costly musical hung on trite, obvious plot of little interest. Jeannette sings beautifully, but Tschaikowsky's music is brutally mangled in grotesque climax that strives to be colossal. Notable role by Al Shean as old music-master.

For A: Elaborate. For Y: Good of kind. For C: Little interest.

Dark Victory

(Bette Davis, George Brent) (Warner) Artistic, unusual, deeply moving film, splendid in all respects. Notable for direction and Bette's superb portrayal of girl who readjusts her life and bravely awaits tragic death that faces her. Fine restraint and character values. Tender love story.

For A: Excellent. For Y: Very sad. For C: Too mature.

My Son Is a Criminal

(Alan Baxter, Jacqueline Wells) (Columbia) Unpleasant, strong melodrama. Fine, retired police-chief father wants son to join department but latter is unsuspected head of hijacking gang, using his police contact to advantage. Son is finally killed by his own father in a robbery.

For A: Mediocre. For Y: No. For C: No.

One Third of a Nation

(Sylvia Sidney, Leif Ericson) (Para.) Sincere, earnestly acted argument for slum clearance. Argues more eloquently through dialogue than visually, despite vivid scenes of tenement squalor and disease-ridden firetraps. Many weaknesses as drama, but focuses attention on serious social problem.

For A, and Y: Good of kind. For C: Too mature.

Saint Strikes Back

(George Sanders, Wendie Barrie) (RKO) Well known fiction character, suave adventurer, uses incredibly clever talents (and quite dubious methods) to help girl clear deceased father's name and unmask crook who framed him. Lively, fairly absorbing, well acted, improbable, very involved.

For A: Fair. For Y: Perhaps. For C: No.

Three Smart Girls Grow Up

(Deanna Durbin, Winninger) (Univ.) Excellent cinema. Winsome star, even lovelier in voice and finer in acting than ever, manipulates her two sisters' tangled love affairs in rare comedy. Songs deftly integrated with plot. Winninger splendid as absent-minded father.

For A, and Y: Delightful. For C: Good.

Whispering Enemies

(Dolores Costello, Jack Holt) (Columbia) Hero heads racket of whispering campaigns against products of rival firms, forcing them to fail. Finally repents, confesses, goes to jail, becomes hero when he foils jail break, and marries heroine whose business he had almost ruined!

For A: Stupid. For Y: No. For C: No.

Best Recent Family Films:

Huckleberry Finn
Wings of the Navy
Story of Vernon and Irene Castle
The Little Princess
Smiling Along
Story of Alexander Graham Bell

Best Recent Films for Adults:

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Prison Without Bars
Crisis
Wuthering Heights
Ballerina
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